

THE

DEFENDER

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GERALD B. WINROD ★ EDITOR

Fagan Strikes Again

"Mr. Fagan puts words together in a way to produce maximum results with a minimum amount of reading effort."

MYRON C. FAGAN, noted playwright and patriot, is rapidly becoming the most powerful figure in Hollywood. The time is at hand when the entire motion picture industry will have to listen to him.

His strength results from the position he occupies as national director of the Cinema Educational Guild—the organization responsible for exposing the Communist conspiracy to capture America, by infiltrating the minds of millions of theatre-goers, with propaganda dictated from Moscow.

When Mr. Fagan launched his program a few years ago, he seemed to face a hopeless task. The odds were overwhelmingly against him.

It was not a small thing to challenge a group of the world's wealthiest financiers, unite them with a galaxy of America's most glamorous screen personalities . . . and then tie both outfits together with the charge of condoning Communism or outright membership in the Communist Party.

This is exactly what he did!

Even close friends, admitting he was right, questioned his judgment. They feared for him, his reputation, his physical well being. They visualized the end of a brilliant career. Some spoke sympathetically of "Fagan's folly."

But, armed with truth, he started winning victories from the beginning. Each triumph added momentum to his crusade. Today, he is creating consternation in circles which were thought invulnerable.

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BY A COINCIDENCE, the first copies of Mr. Fagan's latest book came from the press on the very day—late in May, that the United States Supreme Court decided the fate of ten top-level Hollywood reds.

The following press report was released from Washington, D. C., on May 30th . . .

"The Supreme Court yesterday refused to review the lower court's conviction of John Howard Lawson and Dalton Trumbo, on charges of contempt of Congress, for refusing in 1947 to answer the question: 'Are you a member of the Communist Party?'"

"Lawson, Trumbo and eight other Hollywood figures were brought before the Committee On Un-American Activities, after being officially tagged as sympathizers with Communist causes.

"The eight others were Ring Lardner, Jr., Albert Maltz, Alvah Bessie, Samuel Ornitz, Herbert Biberman, Edward Dmytryk, Adrian Scott and Lester Cole. They waived a jury trial and agreed to abide by the outcome of the Lawson-Trumbo case. So, as of now, they face the same penalties assessed against Lawson and Trumbo — \$1,000 fine and a year in jail.

"Trumbo's annual income was estimated at \$75,000. The Communists always have found Hollywood a soft touch for their money raisers.

"Lawson is a self-proclaimed Communist sympathizer and promoter. The 1947 hearing developed testimony that the Communists sent him to Hollywood, years ago, to organize the movies for the Kremlin if that could be done.

"The next Lawson-Trumbo development is expected to be a court order, sending them to jail."

Mr. Fagan began his fight in earnest, in 1945, when he wrote a play called "Red Rainbow," devoted to dramatizing Communism as the world's greatest tragedy. This was followed by another somewhat similar production which he named "Thieves' Paradise."

The opposition he encountered brought into focus the secret red power

of Hollywood—which until then had operated successfully, without exposing its hand.

This introduced a time of trouble for Communists of the movie colony. The foregoing press report could never have been written, without the advance work done by Mr. Fagan and his associates.

He says: "I had quickly become aware that certain Hollywood Moguls and Broadway producers were affiliated with the Reds in no uncertain way, and that they were exerting pressure against me and my work."

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IT WILL BE interesting to study repercussions from the distribution of Mr. Fagan's new book, "Documentation of the Red Stars in Hollywood."

If a sufficient number of copies are put into quick circulation, Communist control of the motion picture industry will be broken. No group of reds could hope to stand up under the impact of such a blow.

The key word of the book is "documentation." The names of 200 Hollywood personages are published, with red biographies appended. Patrons of motion picture theaters will recognize the names of many leading stars.

Mr. Fagan takes the position that no patriotic American should pay admission to see such actors and actresses perform. He urges people to protest to local theater managers.

The reader is taken back to 1930 for a shocking historical statement, explaining the rise of the red power in Hollywood, preceding the listing of the names.

Blame for what happened is placed upon Franklin Roosevelt . . . whom Mr. Fagan accuses of having engineered the original scheme to Sovietize the theatrical life of America.

"The Great Depression hit no business as hard as the show business, in the early 1930's," says the Author.

—Turn to Page 21

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Washington Report

By Upton Close

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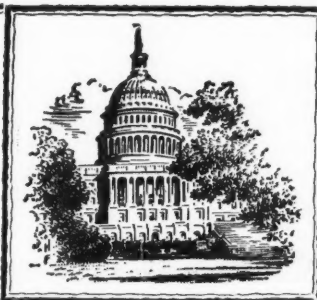
This is Upton Close, your Washington reporter, who speaks to you Sunday evenings coast-to-coast by radio . . . and each month through the columns of your favorite magazine. I am reporting to you this month directly from Capitol Hill.

Problems Multiply East and West . . .

Stalin loves a squeeze play. From here we can see the next one coming up. On the Asiatic and Pacific side it will be the attempt to take Formosa from Chiang Kai-Shek's remaining troops. On the European side it will be continued pressure and goadings, like the war of nerves noted in the march on Berlin.

Our State Department still favors no aid to Chiang Kai-Shek—says it is no matter if the Communists take Formosa. General MacArthur, who should know more about defending Pacific Asia than any Washington diplomat, says *it does matter*, says we should hold Formosa.

Our line of defense in the Pacific is now the string of great island archipelagos from Japan down to the East Indies. Take a look at your map. We now garrison Japan and the Philippines. In the military sense we hold them. We would fight any invader. It is granted that Communist Chinese, with such Russian equipment as they could get nine thousand miles from Moscow over on Formosa—couldn't hurt us much. Why



have a broken line of defense? Would it not be well to let our top military men and Navy men speak up on this?

On the whole matter of policy Walter Lippman speaks up. He doesn't want us to continue to try to do the impossible. About Dean Acheson's plan to put more billions into Europe and money and men into South Asia while letting Formosa go, he says: "The policy of military encirclement up to the frontiers of the Soviet Union is a military and political impossibility. We cannot give adequate military support to all the nations around the circle." That's quite a discovery for a leading internationalist, isn't it?

Well, Congress will have to decide now. This will be the critical decision for internationalism. If the plans for the united military force with Europe, us paying the bills, is vetoed by Congress, a complete change of policy will have to be made. We will have to plan our defenses on more solid ground than

that of European countries which threaten to go neutral on us whenever we cease to pay the bills for additional billions. When that time comes we shall perhaps realize that we are better off anyway.

In a final war of civilization the European countries would probably be no good to us—just liabilities to be nursed and fed and held. Very likely they would prove liabilities to Russia as well, if Russia should try to hold and exploit them. There is of course no use at all trying to make the European nations into a force on our side unless we hold and use the 50 million Germans who live in West Germany. Our State Department has come around to this point of view. It is quite a shock to people who insist on treating the Germans still as de-classified criminals.

Division in the American Gestapo

More and more this friction is bound to break out between people who oppose any friendship at all with Germans and those who see why we must rebuild the unity of western civilization against Russian and Asiatic despotism. Those who oppose taking in the Germans must appear to be aiding the cause of Marxist Russia.

A case occurred in Chicago last week.

An organization called the Anti-Defamation League was holding its big annual jamboree, giving what it calls "America's Democratic Legacy Award"

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4... Defender

of the year to Attorney General McGrath.

It is a very big organization—bigger than most people know, with nearly 40 regional offices and associated offices, two thousand-odd workers and a budget of five million dollars, used to catalogue people and report, and keep card files on them, and influence what is written in all publications and said from all platforms and over all radio stations.

The League's officials asked General McCloy to send a man all the way from the Occupied Government of Germany to make a speech. General McCloy sent his No. 2 man, Benjamin Butenwieser United States Deputy High Commissioner. He is a former President of the Federation of Jewish Philanthropies, a partner of Kuhn, Loeb & Company. He was specially announced in the bulletin of the Anti-Defamation League for April.

Three hours before he was to make the speech, after having flown from Germany to Chicago, he was removed from the program because his remarks would speak well of the policy of using de-Nazified Germans. Judge Meyer Steinbrink, head of the Anti-Defamation League, ordered the removal.

Mr. Butenwieser, whose wife is the niece of Senator Lehman, former head of the Anti-Defamation League, was shocked and Julius Klein, National Commander of the Jewish War Veterans, condemned the removal. Mrs. Eleanor Roosevelt, General David Sarnoff and Attorney General McGrath accepted their "honors" as planned.

It was brought out that the Butenwiesers were old and faithful friends of the Alger Hisses and it was to the Butenwieser home that the Hisses went from the court room after the latter was found guilty. But the fact that the Butenwiesers, like Dean Acheson, expressed continued faith in Hiss after his conviction had not at all caused any action on the part of the Anti-Defamation League. Butenwieser, as the friend of Hiss, was still eligible to speak.

But as the defender of a policy of rehabilitating and using former Nazi Germans he was forbidden to speak! Nothing seems to bring out the bias of this organization more clearly.

I mention this because agents of this organization have from time to time tried to interfere with my broadcasts, although never have I expressed any bigotry against any race or religious group. I simply differ with this Anti-Defamation organization in views of national and international problems. For that I should not be defamed—no one should be defamed!

The problem was well put by the head of a large firm which has Jewish directors this week. He said: "That word 'Anti-Semitic' needs to be defined. It can be used in the sense of one who dislikes and opposes Jews as a race, or on account of their religion. Or it can be used and is being used, in a sense of one who opposes anything that any group or any organization of Jews might want to do. In politics, in art, in anything else, whether that thing be right or wrong, good for our nation or bad for it."

The latter use of the term "Anti-Semitic" should be used by proper definition.

The Defender Magazine

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Now, For a Few Questions And Answers ...

Question One: "Why would a United States President and diplomats have given so much equipment, territory and authority to Soviet Russia at the expense of China, Poland and other victims—enough to enable the Communist power to proceed with its proclaimed plan of destroying every non-Communist society in the world?"

Answer: "Because our Internationalists who provided the policy, believed with Harry Hopkins, that the way to American world dominating influence was first to divide world influence with the Moscow gang. They were international socialists (and are) at heart, and felt a sentimental kinship with the Moscow Marxists."

Question Two: "How did so many actual Moscow agents and puppets get into our executive departments?"

Answer: "Because the policy provided by our internationalists made a favorable climate for them. These Internationalists thought to use them in world planning; FDR, Truman, Wagner, Lehman and others found them able propagandists and campaign strategists in getting votes. So did labor politicians, seeking high offices in big unions."

Question Three: "Has not the dismal failure and loss of everything the Internationalists promised us, in return for going into World Wars I and II, discredited them before the public?"

Answer: "No, because they have control of press and radio in the United States. Now comes the revelation of their Communist impregnation. It seems to be discrediting them with the voters. It may turn them out this fall."

Question Four: "Have we a chance to save ourselves from the Internationalists?"

Answer: "Yes, a big chance. Congress is more and more holding them in leash. You can help Congress. Stiffen your Congressman's back, if he is not among the totally lost. Write him a letter. November's coming! See that your neighbors join you in helping vote every red rascal out of office."

Yours truly,
Upton Close

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I CHOSE JUSTICE

A Review of Victor Kravchenko's New Book

"Here are actual stories by former Soviet citizens, told in a court of law at the peril of their own lives, so the world might know the truth."

TWO MEN paused in the shadows of an apartment entrance and looked up and down the street. Snowflakes, falling from wintry skies, spread a white blanket over the dimly lit scene. New York seemed hushed and still.

Swiftly they transferred heavy traveling bags into the waiting automobile . . . climbed aboard and sped away in the direction of the airport.

One of the men, urging the driver to hurry, kept twisting in his seat, staring at the headlights of other cars through the rear window. The guises of Moscow's international secret police (the NKVD) were even more difficult to discern in the dark than during daylight.

The powerful searchlights of the airport, looming at last through the falling snow, were a welcome sight.

French and American police had overlooked nothing in planning the departure of the man in the automobile. The minuteness of the preparations was illustrated by the fact, that he had been shown a carefully marked plan of the living quarters awaiting him in Paris. The locations of doors, windows, closets and stairways were indicated. He was traveling under the false name of Paul Kedrin.

No sooner had the car stopped at the airport entrance, than his bags were whisked away. He was permitted to take a seat on the plane before the gates were opened. From that moment his security was in the hands of French authorities.

Other passengers filed aboard. They seemed to be the usual banal group one might expect to find on an international plane. The man whose person was being so carefully safeguarded, watched faces, to see if he could detect a member of the dread NKVD.

The motors roared and the plane taxied down the long runway. There was the first sensation of lifting and

then the knowledge of being airborne. As the lights of the airport dropped away, the great metal bird straightened out its course in the direction of Paris.

The real name of the man of mystery was Victor Kravchenko . . . who attracted international attention in 1944 by fleeing from the Soviet colony, of Washington, D. C., at the risk of his life. Congress later enacted special legislation permitting him to remain in this Country and become a citizen. His trip to Paris was for the purpose of participating in one of the great legal battles of history.

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KRAVCHENKO'S famous book "I Chose Freedom," had a sale of 300,000 copies in the United States and a similar distribution in 19 other countries. Millions were appalled by the stark picture of terror and suffering existing in the Soviet Union.

His exposure of conditions inside Russia was the first to be published by a former Soviet official. Reaction among Communists all over the world was immediate and violent. The *Daily Worker* publicly promised that he would be "erased."

Soviet agents followed him from

place to place, seeking a propitious time and situation to take his life. His friends who sheltered him were threatened. Even when Washington officials did not know where he was hiding, members of the NKVD were able to locate and harass him.

On November 13, 1947, *Les Lettres Francaises*, a Communist magazine in Paris, printed an article called, "How Kravchenko Was Manufactured." It impugned the Author's honesty, charged that others wrote the book for him . . . claimed it was the result of a conspiracy with American officials and gave a false portrayal of life in Soviet Russia.

The attack was couched in the most obscene and insulting language imaginable. Sim Thomas, a famous "American journalist," was named as the writer of the article.

Kravchenko decided to bring libel action against the editor of the Paris publication. As defendants, they would have to disprove his statements regarding conditions in Russia. He, in turn, would have an opportunity to substantiate the charges which had left readers of "I Chose Freedom" dazed, in countries where the book was distributed.

Thus, the whole Soviet system, from the Kremlin down, would be put on trial!

His principal object was to prove, in an impartial court, that the book contained a factual indictment of the Soviet regime.

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THE TRIAL continued two months, starting January 24, 1949. Comparatively few people in the United States, realized from press and radio accounts, the full importance of the proceedings.

Kravchenko describes the first day in court as follows:

"Although I had been aware of the

THE ROAD AHEAD America's Creeping Revolution By JOHN T. FLYNN

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— John T. Flynn.

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tremendous popular interest which the trial had aroused in Paris, I was unprepared for the scene which greeted me on the opening day. As our car reached the banks of the Seine, and started over the bridge at whose right rise the ancient pointed towers of the Conciergerie, I could see a pushing, shoving crowd besieging the Palace of Justice . . ."

The plaintiff was shown to his seat in the court room. Admission to the trial was by pass. Every day people lined up in long queues hoping to gain entrance.

"At 1:30 o'clock a sudden silence fell, as the Court entered," says Kravchenko. "The audience rose."

Chief Justice Durckheim, wearing the traditional French legal costume, seated himself at the center of the long desk. Two assistant judges sat on either side of him, and there was one alternate.

Kravchenko, his interpreter and attorneys, were seated at the left of the Chief Justice. The defendants were similarly arranged at his right. The witnesses presented a curious contrast.

The Communist witnesses were well-dressed, poised and complacent. They did not seem ever to have known hardship and were in no way awed by the majesty of the law.

On the other hand Kravchenko's witnesses were plain workingmen, drawn for most part from the peasant classes of Russia—plain people, present at the risk of their lives to tell what they had themselves suffered as former citizens of the Soviet "paradise."

"The session is open," Judge Durckheim announced. "We are about to hear the case of Kravchenko against

I CHOSE JUSTICE

Victor Kravchenko's new book . . . an exciting and dramatic product of the Paris legal battle, in which the whole Soviet system was put on trial, before the western world. The men and women who imperiled their lives by testifying, were chosen from among Stalin's victims. This book is an indictment, drawn against the men of the Kremlin, by those best qualified to speak and accuse. PRICE \$3.75.

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Sim Thomas and *Les Lettres Françaises*."

"Sim Thomas is not here, evidently," he observed drily. The defendants squirmed noticeably. It later developed that the famous "American journalist" did not exist. The vicious attacks on Kravchenko were evidently written in Moscow and handed to the French magazine for publication.

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THE BOOK, "I Chose Freedom," ran its course, enjoyed astronomical sales . . . and was permitted by the publishers to go out of existence, thereby making way for its successor, "I CHOSE JUSTICE."

During both the trial and the events that lead up to it, Kravchenko had in mind a second volume that would even be more complete and demolishing than the first one. Of the two, "I Chose Justice" is destined to wield the greater influence. It represents a superb job of writing and the story grips the reader from the opening chapter to the last.

Whereas, the first book described the crucifixion of liberty and the sadistic activities of the secret police, together with reports of starvation, artificial famines, murder and torture heaped upon masses of Russians . . .

the second book documents these exposures by testimony which Kravchenko's witnesses gave under oath.

Native Russians, both men and women, took their turns before the judges, relating experiences to which we would not subject dumb brutes here in the United States.

Attorneys for the plaintiff proved that waves of terrorism are planned inside the Kremlin and carried out by criminal commissars. The purpose is to keep the people so weakened that revolt against the dictatorship is impossible.

The Paris court room became a place where red leaders of the world, faced their bestial record, written in the blood of the multitude of helpless victims. Naturally those present squirmed and engaged in strange contortions. Their court room behaviour makes interesting reading.

Secrets that Moscow has tried every conceivable way to keep from the outside world, are laid bare in the pages of "I Chose Justice." Kravchenko has succeeded in pulling aside the iron curtain.

Several of his witnesses were chosen from the Displaced Persons camps of Europe—battered and broken specimens of humanity, victims of Kremlin persecution, who succeeded in escaping from the Soviet Union. Their tragic testimony, framed in the dramatic account of court room proceedings, will startle and hold the undivided attention of every reader. It becomes difficult, at times, to keep back the tears.

Here are actual stories by former Soviet citizens, told in a court of law at the peril of their own lives, so the world might know the truth. Official documents are reproduced, which attest the testimony.

Defense witnesses, brought all the way from the U.S.S.R., were expected to offer evidence contradicting the picture of Russian life that Kravchenko had drawn. This they failed utterly to do. Even the best witnesses hedged, dodged and appeared afraid to answer

KEN KAREN

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questions about the Soviet Union. General Rudenko, head of the Soviet Purchasing Commission, fled the courtroom in complete confusion.

Photographs of witnesses arriving by plane from Moscow were rushed to Kravchenko within minutes. Looking at their faces, he saw some known in the past, whom he had never expected to see again.

Kravchenko spent hours with his attorneys, working on strategy according to his knowledge, of each witness. The results of this careful preparation were evident during the course of the trial. They were caught in lie after lie, and stumbled from one embarrassing situation to another.

Public interest in the trial rose to fever heat in all the capitals of Europe. Thousands of Frenchmen wore lapel buttons with the legend, "I Chose Freedom" across the face. Stores displayed handkerchiefs with the same words embroidered in French and English. Political passions rose to a crescendo in anticipation of the climax—the verdict.

Under ordinary circumstances, "I Chose Justice" would be a first class ac-

count of a legal battle with international ramifications. Present historical conditions, however, make it one of the most significant documents of the times in which we live.

The world is in the throes of revolution. The conflicting concepts are those of the East, championed by Soviet Russia . . . and the West, defended by the United States. France occupies a strategic position in the ideological struggle.

The Kremlin expected to use the Kravchenko libel suit as an arena for another battle, which if successful, might have won new political advantages. "I Chose Justice" is a chronicle of stunning defeat for the Soviets . . . and a brilliant victory for the Western world.

Two weeks elapsed between the close of the trial and the decision of the court. Finally, on April 4, 1949, a verdict of guilty was returned against the Communists. *Kravchenko had been libeled.*

From April 4th to 13th, the Soviet press maintained silence regarding the

case. Then, under blazing headlines, Moscow newspapers told the people of Russia that the French Communists had won a smashing victory. . . that Kravchenko's book was shown to have been written by "Hitlerites" . . . that his case suffered "complete collapse" while he was personally "demoralized and crushed."

★ ★ ★

"I CHOSE JUSTICE" is a monumental work. Its 500 pages, divided into 21 chapters and an appendix, contain approximately 225,000 words. It comes bound in heavy cloth covers, stamped with gold letters, price \$3.75 postpaid.

Kravchenko is a gifted writer. Few men have done as much to awaken people on *our* side of the iron curtain to the dangers of atheistic Communism. And he has done it, by factual portrayals of life on the *other* side.

There are millions of Americans who need to read his new book. It should be given wide distribution with all possible haste.

The Drug Story

"Mr. Bealle has for years watched the development of Dr. William Frederick Koch's discoveries and comes openly to his defense."

MORRIS BEALLE, whose headquarters is only a short distance from the Capitol building in Washington, D.C., writes with a philippic pen.

His primary concern is for the health of the Nation. He hates greed and opposes powerfully entrenched groups who commercialize on the sickness and suffering of the American people.

"The Drug Story" is the title of his new book . . . described as "A factological history of America's ten billion dollar drug cartel — its methods, operations, hidden ownership, profits, and terrific impact on the health of the world."

Mr. Bealle's earlier book, "Medical Mussolini," brought to light the avariciousness of Morris Fishbein, and had much to do with unseating the dictator of the American Medical Association.

But none of his previous writings compare with "The Drug Story," as a courageous exposure of those who stand to profit financially by keeping people sick.

Many who have thought of the Rockefeller empire as dealing exclusively in oil, will be shocked to learn of the control it exercises over international drug markets. This fact comes to light in the opening chapter entitled, "What Nujol Started."

It was in the middle of the nineteenth century, that the father of the late John D. Rockefeller, created a raw petroleum product which he called Nujol (meaning new oil).

"Old Bill Rockefeller opened up a new field for himself. He sold it to those who had cancer and those whom he could make fear they would have it.

"This sounded good to Standard's researchists. It sounded even better when they found it cost but \$2.00 a barrel to concoct Nujol from crude petroleum. And that from one barrel of the raw stuff they could make 1,000 six-ounce bottles of finished Nujol. Instead of calling it a cure for cancer they called it a cure for constipation.

"The druggist pays about 21 cents for a six-ounce bottle of Nujol which costs Standard Oil one-fifth of a cent."

With the passing of the years, the Rockefeller industrial empire bought out company after company. Through an alliance with I. G. Farbenindustrie of Germany, it gained important patents and processes. This organization now controls the drug companies and subsidiaries which manufacture such things as Phillips' Dentifrices and Cos-

8... Defender

metics, Double Danderine, Ironized Yeast, Campho-Phenique, Molle, Energine, Diamond Dyes, Ipana Tooth Paste, Sal Hepatica, Vitalis, Mum, Minitrub, Epsom Salts, Digitalis, Antihistamines, Aspirin, Vitamins, Sulfa Drugs and many other products.

Mr. Bealle says: "With the Rockefeller concerns having all of these things to sell, plus thousands of the 12,000 drug items described and advocated in medical textbooks, it was the most natural thing in the world — human nature and human greed being what it is — for the Rockefeller Foundation to be changed into an instrument for 'educating' medical students into the excessive use of drugs . . .

"The Rockefellers own the largest drug manufacturing combine in the world, and use all of their other interests to bring pressure to continue and increase the sale of drugs. The fact that most of the 12,000 separate drug items on the market are harmful is of no concern to the Drug Trust."

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IT IS Mr. Bealle's contention that unless medical groups, drug interests and government agencies dealing with public health effect a house cleaning, the word "medicine" may soon carry a stigma of reproach.

Three specific groups are held responsible for abuses, against which public sentiment may be expected to crystallize — the American Medical Association, the Food and Drug Administration and the Rockefeller Drug Trust.

The American Medical Association, claiming to speak with authority in matters of health, built up a system under Simmons and Fishbein, through which it could endorse or blackball any treatment according to the potential value of the sponsors as advertisers in its literature . . . and contributors to its coffers.

The Food and Drug Administration



Morris Bealle

yields the whip of the federal government, according to the edicts of the association and the Drug Trust. This bureau is in position to crack down on those who might endanger the profits of the drug interests.

"The worst case of connivance between dealers in death, and federal officials, since the "Ginger Jake" murders of 1930 and 1931 was the Sulfathiazole Case of 1940," says Mr. Bealle.

"A new product called sulfathiazole tablets was concocted by Winthrop Drug Company, one of the 66 subsidiaries of German Farben-American Standard Oil's drug cartel. Being made by this Rockefeller unit it was automatically under the protection of both the Food and Drug Administration and the American Medical Association."

Fishbein published an editorial endorsing the product, in the *Journal of the American Medical Association*, of January 25, 1941.

"This concoction was also approved by one Dr. J. J. Durrett of the Food and Drug Administration — the official in charge of new drugs. Dr. Durrett being a Rockefeller-approved appointee was only doing what his undercover bosses expected him to do.

"Four hundred thousand sulfathiazole tablets were unloaded on the market in December, 1940. These tablets were a mixture of the 'germ destroying' sulfa drug and Luminal, the drug which puts people to sleep. Although the usual safe dosage of Luminal is one grain, some of the sulfathiazole tablets were found to contain five grains.

"Many people really did go to sleep. They never woke up. No one was ever punished, or even embarrassed, for these murders."

★ ★ ★

PERHAPS the most important chapter of Mr. Bealle's book is the one that deals with the "Racket in Cancer Control."

Proof is submitted that certain powerful groups, professedly seeking a cure for cancer, are in reality working along opposite lines. They are committed to a policy of fighting, smearing, persecuting and destroying those who are curing the dread disease. Any remedy, put to widespread use, would destroy lucrative sources of income for the Drug Trust.

"The victim of cancer who goes to a physician trained and dominated by the Drug Trust, is doomed to die," says Mr. Bealle. "Not only are such people doomed to die, but they will undergo untold tortures before the merciful death angel appears.

"Because of the hopelessness and suffering involved, fear is the first thing that grips the cancer victim. This element of fear has been siezed upon and turned into a handsome profit by some of America's highest-class racketeers. Taking advantage of this fear, millions of dollars are collected every year by a dozen 'non-profit' societies for the avowed purpose of combating cancer . . . a river of gold which has provided lush living for high class Drug Trust dominated criminals."

Honest physicians will tell patients that X-ray, radium and surgery do not cure cancer. They only prolong or shorten the life and agony . . . a period of pain which is profitable to the Drug Trust. Five cents worth of opiates retails for five dollars, the demand for relief being such that the suffering victim gladly pays the price.

Mr. Bealle has for years watched the development of Dr. William Frederick Koch's discoveries and comes openly to his defense. We read:

"The large number of cures effected by Dr. Koch have brought the wrath of the Drug Trust down upon him . . . aided and abetted by the American Med-

The Drug Story

What a mass of evidence Morris Bealle has compiled in these pages! The book has historical, as well as human values, beyond computation. Dr. Carl S. Frischcorn, legislative chairman of the National Medical Society, says: "The best of Mr. Bealle's splendid writings is 'The Drug Story.' His potent pen has been fighting a long time for medical freedom." Price \$3.00 postpaid.

DEFENDER PUBLISHERS . . . WICHITA, KANSAS

ical Association and the Food and Drug Administration of Washington.

"The reason for this unbelievable harassment of Dr. Koch, and of physicians who use his glyoxylide treatment for quickly curing up cancerous conditions, is obvious. Statistics show that the average cancer patient pays \$7,500 — to die," says Mr. Bealle.

He concludes his defense of Dr. Koch with the following forthright paragraphs:

"So low have the morals of some of our government officials become, and so greedy are some of the bigwigs of our Drug Trust, that beneficiaries of the Koch treatment have had to resort to strategy to enable other cancer victims to be cured.

"When Dr. Koch went to Brazil, he turned his clinic and practice over to a religious group, which is now shielding the Koch treatment from the Food and Drug bandits with the first amendment of the Constitution — freedom of religion. The Christian Medical Research League has been formed to arrange for the treatment of all cancer victims who wish the Koch treatment — and cure.

"The Rev. Sam Swain, a United Brethren minister of Akron (Ohio) is president of the League which is composed of representative pastors of a dozen different religious denominations. Religion is political dynamite and the government gangsters are, at this writing, racking their warped brains to find a way to serve their master, the Drug Trust."

THE FOURTEEN chapters of "The Drug Story," bear the following titles:

"What Nujol Started," "The Spider's Web," "Government Gangsters," "Socialized Medicine," "The Racket in Cancer Control," "Get-the-Money Boys," "Dangerous Doses," "Serum Publicity," "Centuries of Progress," "Enter the Medicine Man," "The Drug Chamber of Commerce," "Closed Shop," "Shakedown" and "Time Marches On."

This 240-page volume (price \$3.00) represents years of investigation and research. One reviewer calls it "A bomb dropped squarely in the lap of the Drug Trust."



As Far As To Bethany

Sermon of the Month

By Dr. Walter L. Wilson . . . Kansas City, Missouri

DR. LUKE is very careful to give us the details of Jesus' life as no other one has done. His book is the longest book in the New Testament. His descriptions are carefully given. He includes many observations which others would not and did not see.

In Luke 24:50, we read: "And he led them out as far as to Bethany." That was far enough. That was quite sufficient to bring to the minds of the disciples the great lessons He would have them learn after His departure. Bethany is on the eastern approach to the Mount of Olives. It is near the junction of the Jericho road and the main road.

Just beyond Bethany one may, if he chooses, take the road that goes down to Jericho. The love of our Lord for His own, was revealed in His leading them out to this particular place. He could have taken them to Nazareth or Capernaum or even up to Tyre. These places, however, would not have offered the teaching opportunities that were to be found at Bethany.

The name "Bethany" seems to have several meanings. Some think it means "the house of palms," others, "the house

of God." It seems to me, however, that the consensus among better Bible students is that it means "the house of sorrows." This seems to fit Bethany more perfectly because it was, indeed, a place of many sorrows. Many griefs occurred at Bethany because of those who took the road down to Jericho and fell under the curse.

There was also the sorrow of Jesus' disappointment in that his friends failed to invite Him to breakfast one morning, before He started His journey back to Jerusalem after spending a night in prayer. It must have been at Bethany that the asses were tied and unable to go on their own path until Jesus came. It was there that Lazarus died and the hearts of his two sisters were broken. At Bethany, the leper was shut out from his family and home, separated from his business and the synagogue to wander in the hills an outcast.

At Bethany, a poor woman came in sorrow and worshipped the Lord through her tears as she poured upon Him the perfume of her loving care. It was at Bethany that Jesus found it necessary to rebuke Martha in a very gra-

cious way, and here Mary learned the sweetness of sitting at Jesus' feet. Here it was also that men murmured because a devoted woman anointed His head. We shall consider these sorrows and the blessed remedy that was found when Jesus came.

He led them out as far as to Bethany because it was at Bethany that Lazarus was raised from the dead (John eleven). No one can give life except the eternal God who controls all life. No one can stop the processes of decay but the living Lord. No one can release from the bonds and bands of death but the sovereign Saviour.

He wanted His disciples to remember and never to forget that He alone could stop the ravages of disease, conquer death, and give life to the worst who are dead in trespasses and in sins. He wanted them to be constantly reminded of this so that they would never preach good works for eternal life, nor religious observances, nor character-building, nor any other substitute. He would have them bring Himself with His life-giving Word before those to whom they ministered. There at Bethany they would be

reminded of this. He wanted them there close to that empty grave, close to the living Lazarus, so that the lesson would be deeply impressed upon their hearts.

He led them out as far as to Bethany because it was at Bethany that Simon the leper was cleansed. Leprosy is a type of sin. Simon was afflicted. No doubt, he had sought every means of cure and every remedy.

The Scripture does not record the extent of his leprosy because he is a picture of every sinner, whether he have little or much of the leprosy of sin. No doubt Simon had been shut out from his home; separated from his family; could not attend to his business, and certainly could not be found mingling with others worshiping his Lord. His was a poor life, a wrecked life; sorrow and sadness filled his soul. His future was hopeless. His end was certain.

Then Jesus came. In some manner, we do not know how, they met. In some way which is not described, Jesus cleansed him from his leprosy. We only know that he met the Lord Jesus one day and the leprosy disappeared. He returned to his home with his heart filled with praise and worship for the One who had saved him so fully and blessed him so richly.

Jesus would have the disciples remember and never forget that He alone has power to cleanse from sin and to save from the ravages of evil. Christ alone is the antidote for sin and the remedy for wickedness. He is the only healer of the tragedies of a disobedient life.

He took them to Bethany where, perhaps, they could see Simon and be aware of his presence with his loved ones. Thus they would have a reminder of the

value of Christ and of the utter uselessness of all substitutes for Christ.

He led them out as far as to Bethany for they had seen much sorrow there. They had seen Him in sorrow there. They had seen Him bring a remedy for sorrow, and He would remind them again just before leaving them that they, too, were going out into a life of sorrow.

Each one would have a broken heart because of Him. Each one would be persecuted because of His Gospel. Each one would make enemies as they went about preaching His Word. It was at Bethany that Mary and Martha shed those bitter tears of hopeless sorrow because their brother was dead. They had seen his spirit leave the body after the days of fighting the disease — the body wasting, the eyes dimming, the breath shortening — and beheld finally the repose in death.

Their hearts were broken for they loved their brother. They were deeply disappointed in the Master because He had not come and prevented that tragic loss. They could not explain to their friends how or why this mighty Lord failed them in the hour of their great need. They could not understand it. Their hearts were broken and their spirits wrecked.

Then Jesus came. The tears were dried; Lazarus was raised; the home was restored; faith was revived, and love was renewed. They went home from the sepulcher one on each side of Lazarus, no doubt, singing the praises of their marvelous Friend, the Son of God.

So Jesus took His disciples there. He wanted them to know without question that He alone could dry the tears and bring sunshine instead of shadow, give the oil of joy for mourning and the garment of praise for the spirit of heaviness.

They would find other broken hearts as they went about. He would have them offer Himself to the hearts of those who sorrowed that He might comfort and heal.

He led them out as far as to Bethany because it was at Bethany that He received from two loving hearts the expression of their devotion by means of the fragrant ointment. One of these was that delightful hostess, Mary. The incident is recorded in the twelfth chapter of John. It was there in Lazarus' home that a feast was made so that friends might see him returned, after those tragic days in the grave.

No doubt Mary served at that feast also. I am sure she would prepare the meal with a happy heart because of her distinguished guest. She would have a special joy in this banquet because of the miracle which had been wrought upon Lazarus. She also showed her respect and honor for our Lord by anointing Him as was the custom.

Kneeling at His feet, she spread upon them the pound of spikenard, very costly and fragrant. She wiped his feet with her hair. There were no tears now, as in Capernaum when the woman kneeled in deep contrition and penitence. Those were penitential tears, but here it was devotion. Thus Mary revealed the thoughts of her heart and the adoration of her soul for the Son of God.

Another woman also revealed the thoughts of her heart as she came to another house in Bethany, the house of Simon the leper. It was four days after Mary anointed His feet that this unnamed woman brought her fragrant ointment to anoint the head of Jesus. She, too, worshiped the Lord. She, too, saw in Him all that her heart desired. He was her God, her Lord, her Saviour. Thus she fulfilled with Mary and others that blessed forty-fifth Psalm: "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."

Jesus led His disciples out to Bethany that they might learn the lesson of worship and devotion. He wanted their hearts' affections. He wanted their devotion to Him personally. He knew that they would be zealous in their work, active in their service, and orthodox in their ministry, but that was not sufficient.

He would have them remember and never forget that His heart wants the heart-love of His people and especially of the leaders of His people. They would be reminded at Bethany that Mary worshiped Him, and the nameless woman worshiped Him, and that they

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should continue to worship Him in spirit and in truth.

He led them out as far as to Bethany that they might remember the keen disappointment of His heart one morning when He was left alone, to make His way back to Jerusalem after having spent the night in prayer at Bethany. Of course, we do not know the circumstances, but one thing is evident; no one gave Him any breakfast.

He had been praying for them, no doubt, during that night season. He had been alone with His father instead of seeking rest on a pillow. He had their interest at heart, surely, in that prayer season. They were sleeping while He was praying. Then the morning came but no one cared. He was left homeless and friendless with no one to welcome Him in for a friendly meal. We find in Mark 11:12 that as He left Bethany, He was hungry.

Certainly if there was any place in Palestine where He should not have been hungry, it was at Bethany. Many friends were there. Many homes had been blessed by His presence and His ministry. They all should have cared for Him but none seemed to do so. Coming to the fig tree, He found leaves only and no fruit. This must have been a disappointment.

He made no comment, however, concerning the thoughtlessness of the people nor the carelessness of His friends. He was full of grace. He made no complaint. He led His disciples out to this little village to remind them that they, too, would have disappointments — friends would fail them and leave them. Sometimes those who should care the most would perhaps care the least. They must be prepared for such disappointments.

Jesus would have them remember that the servant is not above his Master and that they might expect to receive treatment as unhappy and as unkind as that which He had received. At Bethany, they would remember this.

He led them out as far as to Bethany that they might remember and consider seriously the sweet portion which Mary chose and which delighted the heart of Christ. Having finished her work, she sat to worship and to learn. Jesus knew that the disciples would busy themselves with telling what they knew and describing what they had seen.

He knew that as the Church grew there would be additional work to do and the disciples would be cumbered with office work, visitation, clerical work,

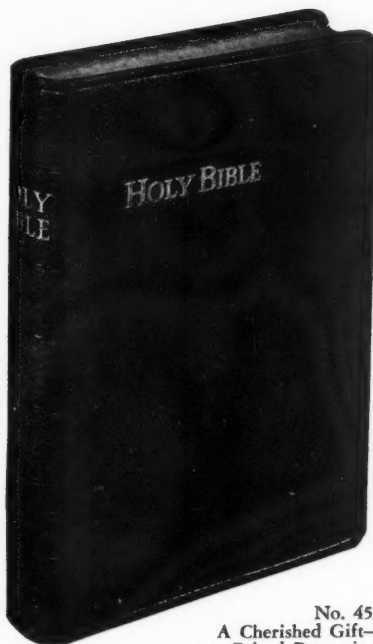
and the finances, Church quarrels and problems of all sorts connected with every Christian enterprise. He did not want them to become submerged in "things."

He wanted them to learn the value of being alone in fellowship with Christ, to look afresh into His face and be renewed in their spirits. At Bethany, He would have them remember that He pre-

fers worship above service; that He prefers to be loved above being served; that He desires our hearts to have deep longings after Himself. The service and the worship are not to be disconnected or disassociated but they are to be united for His glory and His joy.

He led them out as far as to Bethany so that they might remember Jesus' feel-

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[11] CHAPTER 11

The Tower of Babel

AND the whole earth ^awas of one ¹language, and of ²one speech.

2 And it came to pass, as they journeyed ³from the east, that they found a plain in the land of ^bShi'nār; and they dwelt there.

mLuke 3:38
n 1 Chr. 1:19
1 Heb. 11p
2 Or, few words
3 Or, eastward
2281→
4 Or, come
5 Bake, father

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12... Defender

ings concerning those who grumble and find fault. Martha was finding fault with both Jesus and Mary. She wanted to tell Jesus how to run Mary's life. She thought Jesus was a bit remiss in that He did not make Mary do what she should. Poor Martha!

She thought more of her service to Christ than the enjoyment of being with Christ. His needs meant more to her than His personal presence. Jesus knew that the disciples might fall into this same error as many do today. Therefore He took them out to Bethany that they might be fortified against making the same mistake.

He led them out as far as to Bethany that they might remember the story of the faultfinders. In John twelve, at the first anointing during the Passover week and six days before the Passover, Judas

found fault. He complained because of Mary's extravagance in the expression of devotion for her Lord.

In Mark fourteen, we read that the guests at the home of Simon the leper complained because of the so-called "waste" of perfume on this Stranger of Galilee. So it has always been and so it will ever be.

Surely Jesus deserves our best. Surely He should have our best gifts. Jesus would have the disciples remember that they, too, would probably be bitterly criticized and, in fact, persecuted because of their love for Him. He would have them keep in mind that at Bethany He Himself was despised and rejected of men. Therefore, they might expect to receive no better treatment.

What lessons there are at Bethany! The Lord grant that we, too, may visit Bethany more often and learn the lessons that Jesus intended for His disciples.

FATHERS, MOTHERS And THEIR CHILDREN

"Thousands of American boys and girls would not be in jails or drifting into crime if parents spent more time praying for them."

THANK GOD for your children. Thank God that the first responsibility for their manners, sound character, good citizenship, and spiritual welfare is yours. The influences you throw around them in early childhood, when they are wholly or chiefly under your care, determine their future. Their destiny is in your hands.

No influences outside your home can afterward permanently change what you have done for them, whether it be for good or ill.

It is therefore up to you to be equipped to lay a good foundation—one of which you can be proud, and on which other persons and agencies can build.

In addition to assuring healthy bodies and keen minds, you are obligated to place around them a positive spiritual atmosphere with definite religious instruction. "These words shalt thou

teach diligently unto thy children." They have the same capacity for the spiritual as for the physical. Religion taught and practiced in the home guarantees faith and sound character in the child.

A Chicago Church tripled its Sabbath morning attendance when 90 per cent of its members began observing brief exercises of Bible reading and prayer daily in their homes.

All members of the family—baby in mother's arms, the little tots toddling around the room, the older boys and girls trying to sit still in their chairs—all gathered together around the table or in the living room while father opened the big book and read. Then father prayed for every member of the family by name.

What happened? Instead of going only to the movies, parks, and ball games on Sundays they were conditioned

toward "the Church" so that the pastor preached not to an occasionally well filled house Sunday morning but to a second Church full and then a third—to three packed houses every Sunday. He denies having become three times as eloquent, but for this growth in Church attendance he commends the 90 per cent of the parents of his 3,300 membership who have assumed the spiritual responsibility for their own children in their homes.

A Washington politician said: "I'm not surprised that my son wishes to join the Church. Ever since he was six weeks old I have knelt by his bed and prayed for him. I have been late to political meetings and absent from others, but not one day in 18 years have I failed to pray for my son."

Thousands of American boys and girls would not be in jails or drifting into crime if parents spent more time praying for them. A Los Angeles mother-grandmother told me she prays hours daily for her four children and four grandchildren. You would look far before finding as splendid a group of eight young people as I met after that Sunday morning service.

But children are also the material from which democracies are built. Home, the first and smallest democracy, is therefore the place to teach and begin building for democracy.

"I don't understand why I must be directed" said a 17-year-old lad to his mother. His mother replied: "Unless you learn obedience in the home, you are not likely to learn it in school, community, or state."

Home laws broken usually lead to broken laws elsewhere. Teaching children in the home to be honest, to tell the truth, to keep clean thoughts, honor parents, respect elders and those in authority, and to serve God, lays the foundation for good citizens. Good citizens do not break the laws of home, school, state or nation.

Godly homes assure sound character, successful Churches, and stable governments. Godly homes grow out of God's Word and prayer. Godly homes are the Nation's first line of defense.

Note: This message by Rev. C. E. B. Ward was placed in the Congressional Record by Representative John Phillips of California.

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SALVATION VERSUS RELIGION

Dr. Oswald J. Smith ... Toronto, Canada

"Religion is what man does for his God. Salvation is what God does for man."

THERE IS one verse in the Bible so important that it should be engraved on every heart. I refer to Acts 4:12. "Neither is there salvation in any other: for there is none other name under heaven given among men, where-by we must be saved."

"Neither is there *salvation* in any other." Note, if you will, that it does not say, "neither is there *religion* in any other," for that would not be true. There is religion in the name of Mohammed, Buddha, Confucius and others. There is religion in Judaism, in Catholicism and Protestantism.

But there is no salvation in any of them, neither in the Eastern nor the Western religions of the world. There is no salvation in Christianity, for Christianity has no more power to save than has Mohammedanism, Buddhism, or any other.

Salvation is found in Christ, and in Christ alone. "Thou shalt call his name Jesus: for *He* shall save." (Matthew 1:21). Hence, we are saved through Christ and not through religion.

It is not, therefore, Mohammedanism that saves; it is Christ. It is not Judaism; it is Christ. Nor is it Roman Catholicism, or Protestantism; it is Christ. Christianity cannot save, but Christ can!

When I was in Cuba I preached one night to a large audience in a tent. Scores were standing on every side and the entire congregation listened most attentively.

I commenced by telling them that the so-called religions of the world could not save, and, of course, they readily agreed. Mohammedanism, I said, could not save, and they nodded their heads in assent. Judaism, I continued, could not save, and still they were in agreement.

Then I came a little closer to home. The Greek Orthodox faith, I stated, could not save. There was still no murmur of protest. I knew that nominally

they were Roman Catholics, and I hesitated a moment before making my next statement. Finally, I spoke.

"Roman Catholicism," I exclaimed, "cannot save." And to my surprise they did not show any resentment. I discovered, of course, that that was what they expected me to say, I being a Protestant. And now they were waiting for my next comment. They expected me in my next statement, to declare that my religion, Protestantism, could save.

But what was their amazement when I cried out, "And Protestantism, my friends, cannot save." They appeared stunned. They could not understand. Here was I, a Protestant minister, openly declaring that my own Protestantism was unable to save.

A moment later, however, I clarified my position. "Protestantism, my friends," I repeated, "cannot save, but Jesus Christ can. 'Thou shalt call his name Jesus: for *he* shall save!' Christ is the one and only Saviour. There is no other. Apart from Him there is no salvation. Christ, and Christ alone saves." Thus I reasoned, and they understood.

Not Mohammed, but Christ, Not Confucius, but Christ. Not Moses, but Christ. Not the Pope, but Christ. Not religion, but Christ. Unless you are saved through Christ, you are not saved

at all. "No man cometh unto the Father but by me," said Jesus. Christianity cannot save. Christ can.

"Neither is there salvation in any other: for there is none other name under heaven given among men, where-by we must be saved." His is the only name.

Now, let me draw a comparison between salvation and religion. Let me show you how they differ, the one from the other.

First, *religion* is what man does for his God. *Salvation* is what God does for man.

Anything that you do for the God you worship constitutes religion. But what God did for you nineteen hundred years ago on Calvary's Cross constitutes salvation.

A man may be a good churchman. He may partake of the sacraments. He may be an officer in the church and a conscientious worker. He may be present at every service. But all this, if taken as a basis of salvation, is useless. If he does it with the expectation of being repaid by having salvation bestowed upon him, he is deceived. His faith must not be placed on what he does for God, but rather in what God has done for Him.

Second, religion is "do." Salvation is "done."

Religion says, "something in my hand I bring." Salvation says "Nothing in my hand I bring." Religion comes with closed hands, bringing an offering to God. It may be prayers, tears, repentance, penance, sacraments, church going, morality or goodness. Salvation comes with open hands, saying, "Just as I am." Salvation cries in the words of the hymn:

*Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly,
Wash me, Saviour, or I die.*

Third, religion consists of rites, forms, ceremonies, precepts, doctrines,

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14 . . . Defender

and teachings, laws and commandments. Salvation consists of an impartation of a new life.

Men are anxious to perform rites in the church, to go through certain forms and ceremonies, to practice special precepts, to believe the doctrines and endorse the teachings of God's Word, to obey laws and commandments, yet they refuse to take their place as sinners, accept the sinner's Saviour and receive eternal life.

The Word is very clear. "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (I John 5:11, 12).

Fourth, in religion blood flows from man to God. In salvation it flows from God to man.

Judaism was a religion. It consisted in sacrifices and offerings. Men brought their gifts to the altar and presented them to God. Thus blood flowed from man to God.

But when it comes to salvation, the God-man gave Himself in sacrifice. God's blood flowed for man, and man is redeemed because the blood of Christ was spilt.

Pandita Ramabai, the noted Christian leader of India, tells how she followed the religions of her country during her childhood days and up until after she was married and had grown to womanhood; and of how she was never satisfied.

One day she heard about Christianity, and said: "That is what I want. Christianity will satisfy the longings of my heart. I will embrace the Christian religion."

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Accepting Christianity, she sailed for England, where she was baptized and later confirmed. She joined a Church in England and for eight years lived a most exemplary Christian life.

One night she happened to be listening to a message on the new birth. Never before had she been told that one must be born again, born from above. She was convicted, and there and then accepted Jesus Christ as her personal Saviour and passed out of death into life.

This is her testimony: "I found the Christian religion, but I did not find the Christ of the religion." She had embraced Christianity, but she had not accepted Jesus Christ.

For eight years she has lived without Christ, in spite of an outward profession. She discovered at last that Christianity could not save any more

than could her own Hindu religion, and that only Christ could save.

My friend, I am wondering if you have made the same mistake. You have been brought up in the lap of Christianity. You were taught the precepts of the Christian faith at your mother's knee. You have never known any other religion. You did not have to turn from an Eastern to a Western faith.

I would point you to Christ. If you are relying on Christianity instead of Christ for the salvation of your soul, turn at once to Him, for He alone can save you. Religion will not suffice. You must have Christ.

And so, once again, I emphasize the clear, explicit words of my text, and bid you trust Christ, and Him alone, for salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The Importance Of Fasting

CHRISTIANS have fasted and prayed unitedly in other periods when crisis history was being written. They have witnessed amazing results from acts of supernatural intervention. It is neither intelligent nor safe to ignore the supernatural today.

This is the midnight hour of human history. If the dawn of a better day is to break upon our distraught world, it will be because saints move the arm of God through the power of prayer.

WHY FAST

1. Because of sins. I Samuel 7:6, Joel 2:12-20.
2. Because of whole hearted devotion. Luke 2:37, II Corinthians 6:5, 11:27.
3. Because of the backslidden condition of the church. Nehemiah 1:4, Daniel 9:2-3.
4. Because of impending calamity. I Kings 21:27-29, II Chronicles 20:1-3.
5. Because of extreme crisis. Daniel 6:18, Judges 20:26, II Samuel 12:22.
6. Because the time has come. Daniel 9:2-3.
7. Because the Lord is honored. Matthew 15:32, Mark 8:3.
8. Because it looses the bands of wickedness. Isaiah 58:6-7.

HOW TO FAST

1. Systematically. Jeremiah 36:6, Zechariah 8:19, Luke 18:12.
2. Jesus fasted forty days. Matthew 4:2.
3. Moses fasted forty days. Exodus 24:18.
4. During the church age. Luke 5:35.
5. Watch your motive. Isaiah 58:3-4, Zechariah 7:5, Matthew 6:16-18.
6. Avoid the counterfeit. I Kings 21:9-12.

PROCLAIM A FAST

1. Fast and pray. Joel 1:14.
2. Now proclaim a fast. Jeremiah 36:6, 9, Joel 1:14, 2:12-20.
3. The Fasting Chapter. Isaiah 58.

THE RESULT OF FASTING

1. Saved from calamity. Esther 4:1-3, 16, 9:31, Ezra 8:21-23, Jonah 3:5, Acts 13:2-3; 14:23; 27:21.
2. Helps in prayer. Mark 9:29.
3. Calamity held off. I Kings 21:27-29, Judges 20:26.
4. Demons cast out. Mark 9:14-29.
5. Delivered from bondage (whiskey and dope addicts should fast). Isaiah 58:6.
6. Brings revival. Nehemiah 9:1-3.

—Rev. J. Courtney Smith

The Crisis Of The Age

Will It Be Revival—Or Disaster?



DR. SAM SWAIN

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It is the responsibility of Christian Americans, cooperating with God by prayer and faith, to unleash spiritual energies and accomplish miracles in the realm of morals if the tide sweeping us to ruin is to be checked. The books, "A Ball of Fire from Heaven," and "The Atomic Bomb and the World's End" outline the problem before us, and present a solution. Unless a spiritual outpouring descends from heaven, says Dr. Swain, disaster lies at the end of the road.

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Dr. Swain is a man of God, who has been much used as an evangelist, pastor and as an author of spiritual books. He is also the Director of the National Spiritual Defense Crusade, which has been called, "The Greatest program for the mass distribution of Testaments in our time."

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ANALYSIS OF

THIS NATION is today the most significant factor in all the tangled and tragic skein of human affairs. This Nation holds in its hands the power to determine the destiny of this planet for generations to come — perhaps, forever — whether it shall be the blessing or the curse, life or death.

This Nation is today the greatest reservoir of material resources and spiritual idealism on the face of the earth. This Nation is the only serious challenge to the bid for world domination, by a sinister slave system which already holds untold millions in the despotism of its iron grasp.

All this means that to be true to America at its best, is to share an awe-inspiring role in the unfolding of the divine purpose. Rather than any American should sap his Nation's strength by his own moral treason; betray her by his treachery, or exploit her by his greed, it were better for him that a millstone be hanged about his neck and that he be drowned in the depths of the sea.

No one can be a worthy partner in a democracy unless he helps sustain the moral and spiritual roots. The surest way to cause the fair flowers of freedom to fade is to cut the roots reaching into rich, ancestral soil in which they have been nourished, and from which, fed by springs of living water, has come their help and health. A cut flower is a doomed flower. Its beauty cannot endure because its roots have been severed. For a democracy which has fruits without roots, the undertaker called Time is already at the door.

—Dr. Frederick Brown Harris . . .
Chaplain, United States Senate.

YOU WILL remember a stranger on the road to Jericho who fell among thieves. They robbed and beat him, and left him half dead.

The Good Samaritan, moved with compassion, bound up his wounds, took him to the inn and told the inn-keeper to do what was necessary and he would pay the bill. Are we forgetting about the place of the Good Samaritan in the world today?

Can you picture the Good Samaritan as the agent of a government bureau? A certain priest, a bureaucrat of the temple, and a patronage holder under the Roman conquerors, looked at the stranger in trouble, and passed by on the other side. His official duties did not cover this situation. The Levite also passed by on the other side. He too was a part-time office holder whose official duties did not include attending to an unusually distressing case by the roadside.

Can you imagine their counterpart, the modern bureaucrat, from Washington or London or Berlin? He must examine his book of regulations to see if he is under any legal compulsion to bind up the wounds of the stranger. He must go to some division chief for instructions and for authorization of funds to cover this particular situation.

Most likely he returns to the poor fellow still lying on the roadside, and says: "Sorry, old man, your case is unfortunately not covered in our regulations. Congress failed to appropriate enough money for our department to take care of you. But when you are well again, you should organize a group of voters

in the same kind of trouble and introduce a bill to cover such cases. And if you will vote for our party we will pass the bill, levy a new tax on the people, and fix everything up."

The Good Samaritan was an individual guided by his own conscience. He gave of himself, of his own money, of his own time, of his own mercy. He did not avoid his own personal moral responsibilities. Indeed he could not. His own conscience would not let him shift the responsibility to someone else.

But I work with the new style "Good Samaritans," who think it can be done. I see them when they come to Congress demanding more of your money for them to administer and give away. I know what it is like to refuse their demands and have them threaten me on election day.

I hear their clever arguments showing the easy way to hide taxation in the price of things you buy. They call this "taking money by the democratic process" to distinguish it from outright robbery. They never ask for small appropriations. They always ask for more.

Does anybody believe that anywhere in the world we have solved any problems by making government officials Bad Samaritans? Can they relieve our individual consciences from the duty to be Good Samaritans ourselves?

As Roscoe Pound, Dean Emeritus of the Harvard Law School, said: "There ought to be a better method of making the legal order effective for our humanitarian ideals, than that of the pickpocket who went to the charity sermon and was so moved by the preacher's eloquence that he picked the pockets of everyone in reach, and put the contents in the plate."

—Congressman Ralph W. Gwinn
... of New York.

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WORLD TRENDS

MR. PRESIDENT, I should like to conclude. I was discussing the "Interlocking Directorate of Whitewash, Inc." I believe I had gotten down to the name of Mr. Seth Richardson, who is a law partner of Joe E. Davies, of "Mission to Moscow" fame. We have all read this in the press, but I thought it well to state it.

Mr. Davies is the father-in-law of the able senior Senator from Maryland (Mr. Tydings) who heads the subcommittee investigating the charges made by the distinguished Senator from Wisconsin (Mr. McCarthy).

This same Richardson was chief counsel for the Pearl Harbor investigating committee which produced whitewashes of the entire New Deal and fairly deal administrations, absolving them from all blame for the blunders which plunged the United States into World War II.

Associated with Mr. Richardson on the Pearl Harbor investigating staff was Samuel H. Kaufman, who later was the judge whose bias for the convicted and traitorous perjurer, Alger Hiss, almost brought about acquittal of Hiss at his first trial.

Let's look a little deeper, Mr. President, into the "Interlocking Directorate of Whitewash, Inc." Associated with Messrs. Richardson and Kaufman was Edward C. Morgan. Mr. Morgan now reappears in the picture as chief counsel for the committee headed by Senator Tydings which is investigating Senator McCarthy's charges.

Mr. Lyon L. Tyler, Jr., another member of the Tydings committee staff, was a member of the investigating staff for the Lilienthal investigations.

The members of this distinguished body will recall, I am sure, the charges which were made against Mr. Lilienthal. The investigation of Mr. Lilienthal's leftist leanings resulted in another whitewash.

Mr. Tyler was sponsored as an investigator for the present Tydings subcommittee by the distinguished Senator from Connecticut (Mr. McMahon), also a member of the Tydings subcommittee which allegedly is investigating the charges made by the Senator from Wisconsin (Mr. McCarthy).

So, Mr. President, we have involved in the current investigation, men who by their past experience are well qualified in the art of swinging the whitewash brush.

Now let us look at what the committee has done publicly, at least, so far. There seems to be some controversy about this matter, but the record will speak for itself.

One of the witnesses appearing in public was Owen Lattimore.

Owen Lattimore was allowed without interruption to speak for two and one half hours before the subcommittee, with all the appendages—press, radio, television, and movies, at hand.

During that session, the general counsel of the subcommittee, Mr. Morgan, to whom I have referred, did not make any effort to cross-examine or to discredit any of the voluntary statements of Lattimore.

That was in quite a contrast to the performance given by the same subcommittee and the same general counsel when Mr. Budenz appeared on the scene. Mr. Morgan, was most vigorous with Budenz, trying to discredit and to minimize the force of his testimony.

This time, you see, Mr. President, it was Budenz who exposed the Commu-

nists; and apparently that should not be done.

The able Senator from Rhode Island (Mr. Green), in marked contrast to his behavior when Lattimore was the witness, ruthlessly interrogated Budenz. This time Budenz was giving information to Congress about Communists in the Government.

The Senator from Rhode Island sought incessantly to label Mr. Budenz' evidence as hearsay, in spite of the fact some of the best lawyers in the country have pointed out that Mr. Budenz' testimony was such that it would be admissible in court. Also no effort was made by the majority members of the subcommittee to elicit information from Budenz or to present his testimony in the best light . . .

This so-called investigation to date has been going down a one-way street.

The dictatorial and arbitrary attitude of the chairman of the subcommittee and his colleagues, has placed handcuffs on the minority subcommittee members and the minority counsel.

The question must be asked, Mr. President, whether these tactics actually strait-jacket what should be a fair and impartial investigation into the presence of Communism in high places in our Government.

Do not they lead to the conclusion that even before this inquiry began, it was determined by those in power to be a whitewash, or perhaps just another "red herring?"

—From a Speech by United States Senator Jenner . . . of Indiana.

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IT SEEMS strange, on the surface, that Mr. Truman and leaders of his administration should hesitate to rid the Government of Communists. He consistently opposes all efforts to remove the enemies from positions of power.

Millions of voters, who know he cannot plead innocence, are asking . . . *Why?*

The answer is simple. The Semitic power, to which he has yielded, wishes the matter hushed. Leaders of the Jewish race are involved. Their national organizations have been many years, supplying fuel for the Communist flame in the United States.

On the other hand, Mr. Truman must be conscious of the tide of impatience which is steadily rising among the American people. How to meet this trend, and at the same time keep the leaders of Jewry pacified, is his problem.

It will be recalled that he did everything in his power to save Alger Hiss . . . an it was the Austrian-born Jew, Felix Frankfurter, who brought Hiss to Washington originally. The spy would still be in the State Department if the President had his way.

Wires were pulled so that a Jewish judge presided at the first Hiss trial in New York. He showed such bias, in favor of the defendant, that the public became disgusted. Frankfurter testified as a character witness.

The attitude of Jewish leaders and organizations toward traitors, guilty of betraying our Government to Soviet Russia . . . was illustrated in a statement by the rabbi who, on May 28th, performed the marriage ceremony for Judith Coplon.

Max Felshin, rabbi of the Radio City synagogue, told the convicted traitor:

"We who believe in your innocence have admired the calm courage and dignity with which you bore your ordeal. Let us hope that truth will thoroughly vindicate you."

Felshin told the bride, facing 25 years in prison, that he had "followed your story closely," and that a "vague case" based on "contemporary witch-hunting, mass hysteria and wishful thinking as to untoward intentions" had been built up against her.

"But beyond mere conjecture there is neither proof nor certainty as to any act of disloyalty on your part," he said.

Miss Coplon was convicted in Washington of stealing Justice Department secrets, and in New York, of plotting to transmit them to Russia through Soviet engineer Valentin A. Gubitchev. She is presently free on bond, pending an appeal to the higher courts.

Mr. Truman is caught between two fires. Voters are clamoring for the prosecution of red traitors. Jewry, to whom he owes his political strength, wishes the storm to blow over. They do not like to see such names as Fuchs and Gold appear in the press when picked up by the F.B.I. on charges of spying for Soviet Russia.

Elections are in the offing . . . and Senator McCarthy insists on continuing his exposures. Naturally, administration leaders are worried.

THE HOUR has struck for action! Never mind conventionalities! Get things moving for God by united, sustained, violent prayer.

From every possible source, redeem the wasted moments by laying aside profitless things and laying hold of the things that will make the outcome of the

battle, victory — such as private prayer, public prayer, family altar prayer, cottage prayer meetings, protracted church prayer meetings, all days of fasting and all nights of prayer. Prayer awaits when all else fails.

Persevere in prayer. Wrestle in prayer. Fast without food or water in prayer. Give up half-nights and all-nights, alone or with others, in battling with prayer until the heavens are opened and revival is sweeping through our homes, churches and cities.

Regardless of what others do, or do not do, gravely face the issues of revival or ruin, as your very own. Go on your face before God until you have, by your unwearying, unyielding pleadings precipitated an epoch of grace upon your church, your city and the nation.

Watching, working, praying Christians — putting aside all antagonisms, unite your voice as one with other Christians and pray with holy violence, "God Save America!" *Maranatha.*

—Sarah Foulkes Moore.

WHICH MADE THE BETTER CHOICE?

Abram Cory says there were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The other decided to give his life to the service of Christ, and turned his face toward China and duty.

Hudson Taylor, the missionary, died beloved and known on every continent. "But when I looked in the encyclopedia to see what the other son had done, I found these words, 'The brother of Hudson Taylor.'"

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Communists In Government

Congressman Noah M. Mason... Of Illinois

"This Nation needs to revive General George Washington's historic order: 'Put none but Americans on guard.'"

UNITED STATES Senator Joe McCarthy is a fighting Irishman. He fought with the Marines. He is a red-blooded, two-fisted American, in the best sense of those adjectives.

He has a keen legal mind and has had experience as a judge. He is not a man to make charges without having facts to back them up.

Senator McCarthy has already accomplished the following:

First: He has forced the State Department to fire 91 sex perverts, who because of their habits were subject to blackmail by their Communist friends. The spotlight of publicity has also been turned upon a list compiled by the Washington police of 4,000 homosexuals, a major portion of whom work for the Federal Government in various departments, and who because of their perverted sex habits are poor security risks. We hope these will eventually be dropped from the Federal pay rolls.

Second. He has reopened the *Amerasia* case, an incident that was hushed up and glossed over by the administration several years ago. It deals with espionage in the State and Treasury Departments and in the Army and Navy.

Third. He has publicized the fact—I have had first-hand knowledge of the same for ten years—that the administration has been protecting Communists and fellow travelers in Government departments, and has been doing everything possible to cover up their subversive activities. Alger Hiss, Judith Coplon and Dr. Fuchs are a few samples in evidence.

The Senator has assured me per-

sonally that he has just begun his fight to expose the espionage agents and spies in the State Department, and that he is confident of success in his efforts.

NOT A TRUE PICTURE

On April 24, 1950, President Truman made an address to the American Bar Association. In that address he said:

No known instance of Communist subversion—

In the Government —

has gone uninvestigated and no case where the facts warranted has gone unprosecuted.

He also said:

The agency loyalty boards and the Loyalty Review Board have quietly and effectively carried out their job of protecting the integrity and security of our Government.

These statements by the President sound good, but do they present the true picture? They do not. The fact is that despite these assurances, the loyalty boards have in many cases cleared individuals with questionable loyalty records who were afterward proven disloyal.

This demonstrates that the screening process used by these loyalty boards is very carelessly or superficially carried out. So we must look behind the President's nice-sounding statements to get the true facts in the picture.

I cite the following cases as evidence that the picture is not as painted by the President. These cases are just a few of the many that are on record:

First. Alger Hiss. Our agency loyalty boards passed Hiss as a good security risk before he was convicted of lying, which conviction, in effect, proved Hiss to have been a traitor. Even so, Secre-

tary Acheson still claimed Hiss as a friend.

Second. Judith Coplon. She was given a clean bill of health by the loyalty board, and afterward convicted of stealing secret Federal documents. She is now under indictment for conspiracy to give away vital secrets to Russia.

Third. Julian Wadleigh. He was named by Elizabeth Bentley as a fellow traveler. He left the Government when things got too hot. The loyalty board approved Wadleigh as a good security risk.

Fourth. George Shaw Wheeler. This man held the position of Chief of the Denazification Section of the American Military Government in Germany. He recently issued a statement from Prague denouncing the American Government and renouncing his citizenship. He was repeatedly cleared by Government loyalty boards. He was first employed by the Government in 1934 and remained on the pay roll until 1947, a period of 13 years.

Fifth. Carl Aldo Marzani. He was an employee of the Office of Strategic Services, a highly sensitive Government intelligence agency. At the end of World War II he was transferred to the Intelligence Division of the State Department. After repeated clearances by the loyalty board he was finally convicted of disloyalty and fired on December 20, 1946.

Sixth. Russell Nixon. A former director of the Division of Investigation of Cartels and External Assets in the American Military Government in Germany. He had a long record of Communist affiliations and had been ousted from the

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faculty of Harvard University because of his pro-Communist activities. Yet he was accepted as an employee of the Government and placed in a position of trust and responsibility. He was finally forced to resign in January 1946, after issuing a denunciation of the United States Government.

Seventh. Nathan Gregory Silvermaster. This man was cited by Elizabeth Bentley as a member of the underground cell of the Communist Party. He began his service with the Government in 1935 as an employee in the Department of Agriculture. He remained with the Government until November 1947, when he resigned from the War Assets Administration. He had been repeatedly cleared by the loyalty boards and given a clean bill of health.

IRRESPONSIBLE STATEMENTS

Mr. Speaker, in referring to Senator McCarthy, you said: "It is unfair for a man in a responsible position to make irresponsible statements."

I am in complete agreement with that statement and I believe every real American feels the same way. However, as yet, we do not know whether Senator McCarthy has made irresponsible statements. That still remains to be determined. Now, "what is sauce for the goose should be sauce for the gander." President Truman occupies "a most terribly responsible position." He said so himself. Those are his words. Yet the President has made the following irresponsible statements:

First. Speaking of the congressional investigation of the Hiss case, President Truman called it a "red herring." He repeated his red-herring statement nine different times in nine different places. The red-herring statements were made three years after the President had been supplied with secret information of the spy ring in Canada and notified that the Russians had an agent in the United States who was an assistant to the Secretary of State.

Second. On September 22, 1948, en route to California, President Truman said the House Un-American Activities Committee "is more un-American than the activities it is investigating." This definitely is an irresponsible statement made by a man in a "terribly responsible position." I served six years on that committee myself.

Third. President Truman said on September 12, 1946, that he had read and approved in its entirety the famous

foreign-policy speech of Henry Wallace, the speech that yanked the rug from under Secretary of State James Byrnes at the Paris conference. That statement was an irresponsible statement that later proved very embarrassing to the President.

Fourth. On July 11, 1948, Mr. Truman told an Oregon audience:

I like old Joe (Stalin). He is a decent fellow, but he is a prisoner of the Politburo. He would make certain agreements, and he would keep those agreements, but they won't let him keep them.

I ask, what is this but an irresponsible statement by a responsible man?

Fifth. In a letter to Governor Earle, of Pennsylvania, February 28, 1947. President Truman said:

People are much wrought up about the Communist bugaboo. * * * I am of the opinion that the country is perfectly safe as far as communism is concerned.

The famous pumpkin papers, the Hiss conviction, Dr. Fuchs' conviction in an English court, Judith Coplon's conviction, have all happened since then, proving that statement to Governor Earle an irresponsible statement.

TERRIBLE DAMAGE DONE

Communists do not walk around carrying signs lettered, "Look! I am a Communist!" Communists can best serve the party by masquerading as orthodox loyal Americans—and that is what most of them do. Judging the strength of the Communists in America by their known number is a very stupid thing to do. When the Communists took over Russia they numbered less than one percent of the population.

To boast about the fact that there are but few Communists in the Government today is like a banker boasting that only two of his bank tellers are dishonest. It is a stupid thing to do, yet President Truman and Secretary Acheson are doing it almost every day.

Communists in the Government are almost invariably found in strategic positions of influence, where hundreds of

loyal Americans who work under them must bend to their will or suffer unduly in many subtle ways. Alger Hiss was not a minor Government official. He was Assistant Secretary of State, the second man in importance in the most powerful Cabinet post in our Government.

He was the chief advisor to our sick President at Yalta, when Poland and all of Eastern Europe was turned over to Stalin. Alger Hiss engineered the Breton Woods Financial Conference, at which Uncle Sam agreed to underwrite the credit of most of the countries of the world. Alger Hiss organized the San Francisco Conference, presided over its preliminary conferences, and did most of the work on the United Nations Charter at San Francisco. Alger Hiss was playing on Stalin's team at Breton Woods, at San Francisco, and again at Yalta.

Alger Hiss is only one man, yet he did more damage from an important position on the inside of our Government than a million Communists on the outside could have done. The \$15,000,000,000 appropriation each year for national defense—to carry on the "cold war"—and the \$5,000,000,000 appropriation each year for international relief are needed largely as the result of the damage Hiss did at Yalta.

Mr. Speaker, we need more Senator McCarthys to expose the covering up and the glossing over of subversive elements in our Government.

This Nation needs to revive General George Washington's historic order: "Put none but Americans on guard." We need today to take to heart the warnings uttered by Abraham Lincoln in an address to the Illinois Legislature in Springfield, on January 27, 1837, when he said:

At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some trans-Atlantic military giant to step across the ocean and crush us at a blow?

Never. All the armies of Europe, Asia, and Africa combined, with all the treasure of the earth in their military chest, with a Bonaparte for a commander, could not, by force, take a drink from the Ohio or make a track on the Blue Ridge, in a trial of a thousand years.

At what point, then, is the approach of danger to be expected? I answer, if it ever reaches us, it must spring up among us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a Nation of free men, we must live through all time, or die by suicide.

—Reprinted from the Congressional Record.

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FROM PAGE 2

"Finally Uncle Sam came to the rescue with the Federal Theater Project . . . With the appointment of Hallie Flanagan as national director, (it) quickly became a commies' paradise.

"Hallie Flanagan, a White House pet, made no more of a secret of her leanings to Moscow than did that other notorious Eleanor Roosevelt protege, Joe Lash. Thus, with its very inception, the Federal Theater Project became a spawning ground for Communism."

Proceeding from this set of facts, Mr. Fagan shows how the powers of the federal government were used to advance those who subscribed to Marxism . . . and to destroy others who did not!

We are told that Hallie Flanagan assigned regional directorships to card-holding Communists, or loyal fellow-travelers . . . An actor who refused to compromise with his Americanism was turned away without a job, while those who vowed fealty to Moscow were given sustenance and opportunity . . .

"When Franklin Roosevelt made Hallie Flanagan the national director of the Federal Theater Project, he delivered the Legitimate theater to Moscow. This was the signal for Hollywood . . .

"Everybody in Hollywood, accused of having supported the Red movement ascribes that support, directly or indirectly, to Rooseveltian influence."

Eddie Cantor is an example. He says: "My being called a 'Red' is something I have had to battle, ever since it was learned that I was a warm friend of the late F. D. R."

The story of the Federal Theater Project comprises only one link in the chain of historical events, related by Mr. Fagan, responsible for present conditions in the motion picture industry.

★ ★ ★

SINCE last year, when Mr. Fagan published his "Red Treason in Hollywood," a need for detailed documentation has been noted. This explains the presence of his new book on the market.

On page 62 of the earlier book, he reproduced a facsimile of a congratulatory cablegram sent to Stalin from Charlie Chaplin's home, bearing the signatures of more than 20 stars . . . including Eddie Cantor. The message was a plain pledge of allegiance to Moscow.

Cantor was recently scheduled to make an appearance in Houston, Texas.

Some of Mr. Fagan's friends faced the actor with the now famous cablegram. At first he tried to write it off as a joke, but admitted that his signature was genuine.

During the argument, he made the gratuitous statement that Mr. Fagan failed to submit documentary proof in support of his charges against Hollywood.

Mr. Cantor will find plenty of documentation in the present book!

"For thirty years, I have been familiar with Eddie's shrewd manipulation of psychology," says Mr. Fagan. "Throughout his career, Eddie has been noted for the eagerness with which he donates his time for charitable and notable events—when he is sure he will garner a million dollars worth of free publicity in return. On the other hand he has donated much time to Red Front Activities, for which he hoped he would never receive publicity."

There are actually two lists of names in "Documentation of the Red Stars in Hollywood." While the book is concerned with exposing traitors, it also praises those who, often at risk and sacrifice, have kept their patriotism inviolate.

Mr. Fagan even defends some, like Judy Garland, who have been trapped or deceived by carefully camouflaged organizations and individuals.

★ ★ ★

ONLY a man of courage, consumed by an ideal, could write such a book as "Documentation of the Red Stars in Hollywood."

Now that it is written, loyal Americans have the responsibility of giving it immediate distribution. Both the price, and address of the Cinema Educational Guild, will be found on the back cover page of this *Defender*.

Mr. Fagan is a forceful writer. He puts words together in a way to produce maximum results with a minimum amount of reading effort.

Communists everywhere are saying: "Some way must be found to stop Fagan."

His enemies are resourceful. They would take his life if they dared.

Let it be hoped that he was *not* writing under a premonition . . . when he placed the following enigmatic words at the end of his book: "It is possible that this year I shall die for the safety of America and, God grant, the peace of the universe. If so, it will be a good death in the sight of God!"

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APPLES OF GOLD

ALL THAT is necessary for the triumph of evil, is that good men do nothing.

—Edmund Burke.

We Communists do not distinguish between good and bad religions, because we think they are all bad.

—Earl Browder.

Before becoming too enthusiastic about the "middle way" between Free Enterprise and Socialism, we should remember that this road was the one Czechoslovakia sought to follow.

—Willford I. King.

Is life so dear and peace so sweet as to be purchased at the price of chains and slavery? Forbid it Almighty God! I know not what course others may take, but as for me, give me liberty or give me death.

—Patrick Henry.

Things have gotten so bad that if you prefer liberty to death, you are accused of nationalism. If you speak of the Stars and Stripes, you are accused of waving the flag. I don't care what you call me. Better hands than mine have waved the flag.

—Senator Hugh P. Donnelly.

I was born an American. I live an American. I shall die an American.

—Daniel Webster.

What has destroyed liberty and the rights of man in every government which has existed under the sun? The generalizing and concentrating all powers into one body.

—Thomas Jefferson.

I don't drink.

—Margaret Truman.

Drunkards are made from moderate drinkers.

No fountain is so small but that heaven may be imaged in its bosom.

—Nathaniel Hawthorne.

Let prayer be the key of the morning and the bolt of the evening.

—Matthew Henry.

"The Lord loveth a cheerful giver," until he brags about it.

He dropped a quarter in the plate,
Then meekly raised his eyes;
Glad that his weekly rent was paid,
To mansions in the skies.

A sharp tongue is the only edged tool that grows keener with constant use.

—Washington Irving.

Whoever builds a fence always fences out more than he fences in.

—Ralph Waldo Emerson.

Oh God, Thou hast made us for Thyself, and our hearts find no rest until they rest in Thee.

—Augustine.

The caliber of a man is indicated by the size of the things that offend him.

Praise, like gold and diamonds, owes its value only to its scarcity.

—Samuel Johnson.

Do you belong to the crowd that does nothing about any problem?

More helpful than all wisdom is one draught of simple human pity.

—George Eliot.

God buries his workmen but carries on His work.

—John Wesley.

Destroy gossip by ignoring it.

One of the devil's snares is to so occupy us with the past and future as to take away our peace for the present.

Anything worth having is worth fighting for, and as you fight . . . give thanks to God, who brings brightest day from darkest night.

—Mrs. M. Conan.

The Bible is so great a Book that nations can read their doom within its covers; it is such a personal Book that the lowliest heart can find comfort from its pages.

I had six honest serving men,
Who taught me all I know.
They were Who, What and When
And Where, and Why, and How.

—Rudyard Kipling.

A social planner in Washington differs not at all from one in Moscow or London. They are all socialists and therefore enemies of the basic liberties of men.

—Dr. Walter R. Courtenay.

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FOREIGN MISSIONS

RODRIGUEZ OF PUERTO RICO

As this Defender goes to press, Mrs. Geraldine Winrod Korell is writing a book on the life of Dr. J. F. Rodriguez . . . Superintendent of Defender missionary work in the West Indies.

Several weeks will elapse before the manuscript is completed and the finished product comes from the press. In the meantime, she is this month sharing the opening chapter with readers of THE DEFENDER MAGAZINE.

I WAS nine years old when I first met Dr. J. F. Rodriguez. My father and I stepped off the plane in San Juan, Puerto Rico. Dr. Rodriguez met us at the airport.

I shall never forget that beaming countenance and beautiful smile. It was a mystic glow, born of an inner spiritual illumination. It reflected an intuition common to prophets whose natural orbit reaches beyond the world of material things. It was an unconscious and restful beauty, emerging from a spirit made calm by prayer.

Since that afternoon in early 1940, when I first met "the Moody of the West Indies," I have compared the impressions made on me, with the experience of Moses given in Exodus 34:29:

"When he came down from the mount, Moses wist not that the skin of his face shone."

Dr. Rodriguez, a man of humble origin, exemplifies a type of missionary statesmanship that warrants listing his name, in brightest letters, with the immortals who have obeyed the Master's command to go and disciple the nations.

It often happens that great men are not accorded proper recognition for

service rendered, until history looks back upon their achievements. I hope that the biographical sketch which follows will inspire others, as I have been inspired, by studying the life and work of Rodriguez of Puerto Rico.

"A FRIEND IN NEED IS A FRIEND INDEED"

PUERTO RICO, the "gem of the Caribbean," is also called the "isle of enchantment." Barely a hundred miles long and forty wide, unbrokenly mountainous, covered with a perpetual mantle of spring, makes any attempt at describing its scenic beauties a waste of effort. Those who try, find themselves merely engaging in exclamations of delight.

The island is a labyrinth of hills, ranges, high peaks, deep valleys, perpendicular slopes and precipitous canyons, the rugged beauty of which seems never ending.

Juan Francisco Rodriguez-Rivera was born in this scenic fairyland.

His birthplace was on the southern rim of the island, up in the mountains from the town of Maunabo. The beautiful sea was visible on the east, while green mountains cut the horizon to the west.

He, the youngest of four children, brought to six the number residing under the same thatched roof. The date of his birth was January 3, 1897. The infant was named Juan Francisco, after his father. True to a custom among Puerto Ricans, the mother's maiden name, Rivera, was also retained. He therefore became known as Juan Francisco Rodriguez-Rivera.

There were no schools in his neighborhood. Natives entertained a prejudice against the thought of learning to read and write. It violated tradition handed down from their ancestors.

Finally, at the age of thirteen, Juan prevailed upon his father to let him enter school. The only school available, a tiny building consisting of one room, was in another section known as Palo Seco. The boy had to walk three hours daily to attend classes.

In four months Juan learned how to read and write, and was promoted to the second grade. He started out being a scholar!

There were supposed to be three grades in the school. During Juan's opening year, the teacher found it physically impossible to look after the first grade. Juan alone was able to learn his letters without actually being taught. He grasped the basic facts by listening to second and third grade recitations.

He was saddened by realizing that others of the first grade were deriving no benefit from their attendance. The teacher, Manuel Ortiz Suya, really wanted to teach everyone, but lack of time made it impossible for him to properly discharge his duties.

Juan decided something should be done about it and proceeded to appoint



JUAN FRANCISCO RODRIGUEZ

24... Defender

himself assistant teacher—incidentally, without the teacher's knowledge!

He started gathering the first grade boys and girls together on the rear benches, to teach them reading and writing. Due to manifold duties, the teacher seemed willing to ignore the innovation.

Superintendents from the department of education being few, visited the schools only at rare intervals. But their visits lasted a full day, during which time tests were put to students for the purpose of determining what the instructors had been doing!

Teachers were classified accordingly. This, of course, had a bearing upon their salaries. Inspections were dreaded.

An inspector came to the school Juan attended. He spent a whole day examining the students. The teacher was sure of good results from the second and third grades. But he had been compelled to neglect the children of the first grade. Of course, he expected to get them later in the year.

The failure anticipated by the teacher did not materialize. When the inspector submitted first grade students to an examination, he found that they were up to date for that period of the year. They met the necessary requirements, thanks to Juan's special tutelage.

From then on, Juan Francisco was regarded as the most important student of the school. He won a permanent place in the affections of Senor Manuel Ortiz Sua.

The teacher is now dead but thoughtfully willed his library to the helpful student who was born a leader.

A COMPLETE TRANSFORMATION

JUAN was afraid of the night. He feared the unseen world and early in life began to entertain the superstitions of his forebears. He would not walk alone in the evening. The snapping of a twig on a mountain trail or the sudden falling of a stone, would have a paralyzing effect.

In later years, looking back upon these inhibitions, he said: "I can testify with James that 'fear hath torment'."

He fought with his inner self and tried to reason away the fears that haunted him. All such effort resulted in failure. His embarrassment knew no bounds.

Bad dreams tortured him in his sleep. He would dream of last things—

death, the end of the world, judgment, hell and perdition. Such things seemed to be present realities. The inward turmoil of those boyhood years, reflected the breathings of a sensitive spirit, reaching up and out for the realities of the invisible.

Sunlight and the company of other persons would, during the day, chase away the disturbing memories of the night. But when the sun was about to set, with dusk announcing the approach of darkness, a shroud would again seem to cover his soul. He confided in no one the terrors of the night. Darkness was to him a monster.

It was under these circumstances that he heard the Gospel message of personal salvation for the first time. Not until then did he begin to experience relief.

Down in Maunabo town there was a little Methodist church under the leadership of Rev. George Richardson. Only one man in the surrounding mountain area had ever seen the pastor or knew anything about the system of worship, and that was a neighbor by the name of Benito Lebron.

Benito invited Mr. Richardson to hold a service in his hut and invitations were extended by word of mouth to the various families. Juan learned of the service and decided to attend. The missionary spoke from John 3:3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Mr. Richardson possessed an agreeable voice for both preaching and singing. He was the only person who sang. No one else knew the songs. Two numbers were used, the last of which became permanently engraved upon Juan's memory, *La Tierna Voz del Salvador* (The Great Physician).

A new power was released in the boy's soul that happy night. The kerosene lamps, the little house, the small group of people, the shining face of the preacher, his good voice, the message from God's Word, the call to repentance, the song announcing Christ as the Great Physician, the friendly atmosphere . . . a bright light burst in his consciousness.

He seemed to enter a new world where there were no fears, no bad dreams and no reason to be afraid. His entire outlook upon life was changed. Truly, "old things" had "passed away." Members of the family were surprised to see him come home alone in the darkness of night.

The only explanation was conversion. No call to public acceptance of Christ had been given at the service. The tactful pastor considered it merely an opportunity to get acquainted. He arranged to come back once a week. But Juan was definitely converted at the first meeting.

Dr. Rodriguez says: "The next morning everything seemed different. Bird music was sweeter. The breeze was musical. Trees bent their boughs to wave congratulations. Nature was friendly. People were better. There was a melody in my heart. There seemed to be a voice reporting, 'Cheer up, your sins are forgiven; you are a child of God, bound for heaven and He will take care of your life along the way'."

Juan's conversion was accompanied with a desire to win others. He thought the only thing needed was to tell neighbors the story of Jesus and everybody would accept. It was his opinion that, since there was so much charm in the Saviour's name, all persons hearing the Gospel would be quick to respond. Neighbors took him seriously at first. Some attended Mr. Richardson's Friday night meetings.

Then an ugly rumor got started. It was reported that reading the Bible made people insane. Those who professed conversion were actually crazy and should be avoided. An odium came to rest upon the weekly services at Benito Lebron's home. It was regarded unsafe to attend.

Since Juan insisted on reading the Bible, engaging in protracted seasons of prayer and the singing of hymns, it was clearly evident that he had gone loco (crazy). Former friends would have nothing to do with him. Instead of listening, people would flee from his presence.

Neighbors approached his parents with all kinds of stories. This caused alarm in the household. A scheme was engineered to "save" the boy from his folly.

PRAYING ON A ROCK

AS A MEANS for curing Juan of religious phobia, neighbors prevailed upon his father to open the home to a dance. Neither of his parents danced but they consented to the arrangement. They permitted friends to arrange the frolic in their home. It was on a Saturday night.

Approaching the premises by way of a mountain trail, Juan heard music and understood what was transpiring. There

was a large rock some distance away. He took a seat on its level surface and remained in this position all night, with scarcely a move. The long hours were consumed in prayer. The dancing continued until daylight.

His prayers were earnest petitions, deep from the heart. He cannot recall sleeping a wink. Above everything else, he wanted to see his parents saved. The prayer was answered and every member of the family won to Christ.

Both his father and mother died as Christians. A brother and sister are today devoted workers in the little Defender Church, which stands a short distance from the rock where he prayed. Some of the musicians at the dance, now play regularly for Gospel services held in the Church.

Juan found an abundant life in Christ. To him the Saviour was all-sufficient. He believed that Christians had everything they needed and should be free from the anxieties which beset others. A neighbor engaged in worship was to him a free man, enjoying the best that this life has to offer. He treated that man as a close friend and bosom comrade.

The opposite was also true. His heart filled with sadness for those whom he observed wasting their lives in sin. He would often weep and pray hours at a time for acquaintances who debauched themselves by drinking, dancing and gambling. On such occasions Juan could neither eat nor sleep.

Hypocrisy likewise pained him. When professed Christians were seen engaging in worldly practices, he would sometimes sink into depressions as if suffering vicariously for their sins. These periods of remorse appeared to confirm rumors that people who read the Bible lost mental balance.

Juan often went from one season of depression directly into another. Intercessory prayer became such a burden that he cried out for relief. One day, he went alone into a thicket on the mountain side, and prayed for several hours. Promised rest was claimed, according to Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

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The young man was groaning under a heavy load. He pleaded for rest and relief. The prayer became argumentative. Why should he have to carry such a soul burden for others? Why should the condition of the unconverted in the community have to weigh so heavily, that he could enjoy no peace of mind and heart?

His prayer was born in agony and desperation. It seemed his soul was crushed. He even prayed for dullness, indifference and hardness of heart.

Today he laments that prayer. However, all things considered, it is impossible for him to see how any other decision could have been made. The spirit was strong but the flesh weak. God knew the intent of his heart.

The prayer was answered in a measure. Relief from inward pressure resulted but a sincere passion for souls remained.

Some time prior to this experience, Juan had become conscious of a spiritual presence at his side. A being whom he saw garbed in white, but does not dare identify, appeared before him. The vision remains as vivid today as when it took place many years ago. The mountain side became luminous, like the transfiguration demonstration described in the seventeenth chapter of Matthew.

Dr. Rodriguez feels that his ministry became limited by the prayer for indifference. The spiritual presence is less real than might otherwise have been the case. As Moses lost the opportunity of powerful oratory through fearing to address Pharaoh, this man thinks that his prayer for relief took away some of his power of service.

But the spiritual presence and experiential knowledge of the vision, is always sensed when he is in the pulpit, at the microphone or in danger.

(This ends, rather abruptly, the first chapter of Mrs. Korell's book—now in process of preparation, to be published under the title, "Rodriguez of Puerto Rico." Announcement will be made, in this department when the treatise is finished and ready for delivery.)

DANIEL WEBSTER'S ADMONITION

DANIEL WEBSTER penned these words about the necessity of publishing religious books:

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"If truth is not discussed, error will be. If God and His Word are not known and received, the devil and his works will gain the ascendancy. If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will.

"If the power of the Gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

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SUNDAY SCHOOL

LESSON NUMBER 1

June 18, 1950

A PLEA FOR SINCERE RELIGION

Malachi 2:10; 3:7-10; 4:5,6

MEMORY TEXT: "And why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46.

(1) The Key Word of the Lesson Is "Cursed."

Malachi was a prophet to the restored remnant, who returned to Palestine, after seven decades captivity in Babylon. He was a contemporary of Nehemiah. The date of his prophecy may be placed about 425 B. C. Malachi is not mentioned elsewhere in the Old Testament. Very little is known of him. His name means "My messenger."

Although the people had not long been released from the discipline of captivity, they were careless in their worship and contemptuous of duty to God. Bondage to the Babylonians and Persians seems to have taught them only one lesson—the futility of idolatry.

Immediately following their restoration, there had been a temporary spiritual revival. Prosperity followed and was accompanied with apostasy. Malachi's time became characterized by moral, religious and political backsliding. The prophet spoke out in sharp reproof of the Jews' pollution of worship and treacherous dealings among themselves.

This seems to be the story of human nature . . . humbled in trouble, thankful for deliverance, then forgetful of God when it's over! Is this not the line of least resistance which we see people following today?

The literary method of Malachi's book, is in the dramatic style that Greeks were employing during this same period. First, a charge or accusation; then fancying that someone raises an objection, Malachi proceeds to refute in detail, substantiating the truth of his proposition. This example of affirmation, interrogation and refutation is repeated seven times in the book.

The literary result may be compared to a dialogue, in which the thoughts of God are contrasted with the rebellious attitude of the people. And, let it be remembered, that writing under inspiration, the prophet accurately interpreted the mind of God.

Declarations of divine love, pity and concern, are answered by a querulous sneer, "Wherein hast thou loved us?" "Wherein have we robbed thee?" "Wherein shall we return?" Even the priests were effected by the same spiritual dullness, for they challenged Jehovah to show wherein they had despised His name (1:6).

Evidence of religious shortcomings existed on every hand. Worship was a cold, formal necessity. Priests set an evil example by the capricious dismissal of their wives, and the taking of foreign women. Falsehood and treachery corrupted family, home and community life. Hardness and unconcern were manifest everywhere.

The situation was desperate, and called for the expert services of a prophet, to probe the conscience of the masses.

(2) The Key Verse is Malachi 3:8.

"Will a man rob God?"

One of the blackest marks against modern mankind, is that the majority of men *do* rob God.

They rob Him of the respect due His person and constantly speak His name in blasphemy. They rob Him of heart-worship through the mechanics of formalism or by failing entirely to frequent the place of prayer. They rob Him of tithes and offerings.

The principle underlying tithes and offerings was a standard long before the institution of Mosaic law. Abraham paid tithes to Melchizedek. They were considered an essential expression of devotion to God throughout the dispensation preceding the age of Grace.

With the passing of the Mosaic law, tithing continued to be a method of giving, by which one signifies partnership with his Creator. The Christian who falls below this standard of giving, neglects an important means of grace, and closes the windows of heaven upon his own soul.

(3) The Key Fact is that we Cannot Out-Give God.

God will not long remain in debt to any man. Those accustomed to sacrificial giving know this to be true. "I have been young, and now am old," said the Psalmist, "yet have I not seen the righteous forsaken, nor his seed begging bread."

It is a fact, demonstrated over and over again, that those who tithe, benefit from the exertions both materially and spiritually.

On the other hand, those who regulate their lives independently of God, deny themselves the blessings of divine guidance and prosperity. Their souls shrivel in the absence of His fellowship.

The windows of heaven are not closed upon those willing to prove God. The tiny tenth . . . the tithe, is an investment which pays eternal dividends. Prove God, and see if you can contain the blessing which comes from being a consistent tither!

LESSON NUMBER 2

June 25, 1950

JONAH'S PAINFUL LESSON

Jonah 3:3-6; 4:1-11.

MEMORY TEXT: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." Psalms 91:15.

(1) The Key Word for the Lesson is "Pity."

Jonah is an historical character. Such a man actually lived and did the things attributed to him in the record. No less an authority than Jesus affirms this to be the case. He went so far as to compare His death, burial and resurrection with Jonah's experience.

A reference to Jonah in II Kings 14:25, indicates that he prophesied during the reign of Jeroboam II, late in the ninth century B. C., and thus, was the earliest of the writing prophets.

He left no record of his prophetic ministry to the Northern Kingdom . . .

but in accounting the events that befell him as a missionary to the pagan city of Nineveh, left an unfading picture of God's love for *all* people, regardless of racial origin.

Jonah was prejudiced. He was intensely patriotic and obsessed with the view that members of Israelitish tribes, were the only human beings about whom God was concerned. He thought Jews occupied a special place before God and were better than other people. He believed in racial salvation and was ignorant of free grace. Many of his nationality maintain the same narrow view today. They think of themselves as masters of mankind.

When the word of the Lord came, directing Jonah to preach a message of repentance in a foreign city, Jonah forthwith fled in the opposite direction . . . knowing, as he said later, that the Lord was "a gracious God, and merciful, slow to anger, and of great kindness."

He actually feared that the Ninevites would repent and be spared. To him, they were just so many Gentile dogs!

Today's lesson finds Jonah after the word of the Lord had "come to him the second time"—chastened and resigned to the plan of God. Not all have a second opportunity to prove themselves worthy of a Divine call.

"Yet forty days, and Nineveh shall be overthrown." The message must have spread like a flame across the mighty city. To some, it might have seemed better if Jonah had given a few introductory discourses on the subject of divine authority.

Some preachers would have preferred to start argumentatively, by reasoning about the existence and retributive justice of God. But Jonah had learned a lesson in obedience. He cut across all formalities and made a forthright assertion—a declaration of judgment to fall within forty days.

"So the people of Nineveh believed God," as did Abraham, centuries before, and this was accounted to them as righteousness. Paul reasons that this kind of faith, is the condition of acceptance, with God. The pagan Ninevites were no exception . . . they too were saved by faith. The Holy Spirit convinced men of sin in ancient times, the same as today.

This historical account of a revival in Nineveh teaches that the judgments of God are conditional, much as salvation is conditional. However solemnly final the pronouncement of judgment may

appear, mercy is extended and wrath withheld when sinners turn to God and repent.

There have been unwise sermons preached, drawing a false picture of the finality of what is called crossing a deadline, or sinning against the Holy Spirit. These messages have sometimes discouraged and shattered the hopes of sinners, causing them to feel that their day of grace had ended.

(2) The Key Verse is Jonah 4:11.

"And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

The book of Jonah ends with a question which the petulant prophet does not answer. Chagrined because his prediction had not come to pass . . . and the Ninevites were not destroyed, he retired outside the city to sulk.

Previous inquiries from the Lord had found him in a "huffy" mood. The example of a withering plant, over which the prophet was concerned, when contrasted with 600,000 lives in Nineveh, left him without further argument. In God's view, the city was of great value and its inhabitants precious. Even the animal life did not escape His concern.

While the pettiness of the prophet is prominent in this lesson, a more important aspect emerges. God is revealed in His compassion for all men, and the principles by which He administers justice and mercy are clearly seen. He has no pleasure in the suffering of the wicked.

(3) The Key Fact is that Opportunities Should Not Be Passed.

Jonah did not appreciate the opportunity, which was extended him, when commanded the second time to preach. He suffered providential chastisements, as many have before and since, designed to direct him into the will of God.

Many who accept the call of salvation, step aside from the call to service,

and live barren, unfruitful lives. We may not all be called to preach to wicked cities, or become missionaries as in the case of Jonah . . . but there is something for each and every one of us to do. The old adage that "opportunity knocks only once" does *not* apply here.

Opportunities for service present themselves to us daily. The true child of God will see that none are overlooked.

LESSON NUMBER 3

July 2, 1950

JACOB A TYPE

Genesis 35:1-15

MEMORY TEXT: "And Jacob called the name of the place where God spake with him, Bethel." Genesis 35:15.

(1) The Key Word of the Lesson is "Bethel."

Bible students have come to regard Jacob as a typical example of human nature. In him was exhibited at one and the same time, the weakness and strength of average people—the disposition to evil, and the capacity of knowing God.

Jacob lived in the obscure period of history, between the fall of man and the dawn of enlightenment . . . a twilight zone when morals and codes, as we know them, were not yet established.

Fallen humanity, under the corrective influence of divine providence, and glimmers of revelation, was beginning to develop a higher consciousness. We do not judge men and women of this period by New Testament standards. Nevertheless, there were outstanding examples of men who obeyed the light that came to them, and enjoyed the blessing of God. Jacob had such an experience.

He may be regarded as a type—but must not be taken as an example. The

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position of the believer in Christ, is far different from that occupied by Jacob. We may expect victory over the traits of character that pulled him down. This can be realized only by divine substitution . . . Christ's nature substituted for the limitations of human nature. As Paul said, "Christ in you the hope of glory."

Jacob's youth was characterized by trickery, deception and selfishness. Almost nothing superior, appears in his life, prior to the first Bethel experience. The qualities of the prince were obscured by rubbish resulting from inbred sin. His early conduct leaves little of which to boast.

Today's lesson is a brief cross-section of the lengthy account which Genesis devotes to his life, and records the first revival of the Bible.

Jacob is described as returning to Canaan after a sojourn of 24 years in Padan-Aram. He had left Canaan a single man. He returned with two wives, Rachel and Leah, their handmaidens, one daughter, eleven sons, many servants and a wealth of cattle.

After being reestablished in Canaan, it seems that the family became involved in trouble with the people around them. Jacob's sons felt justified in the drastic action they took, but Scripture does not endorse their conduct. Moreover, idolatry had fastened itself upon the family and retinue of servants.

That their idols and amulets were not held with clear conscience, is indicated by the readiness with which they gave them up. Perhaps if Jacob had called for them sooner, the revival might have been accomplished earlier. Attempts at reformation sometimes succeed better than expected. The revival produced a complete change in the conduct and religious attitudes of Jacob's community.

(2) The Key Verse is Genesis 35:3.

"Let us arise, and go up to Bethel; and I will make there an altar unto God."

Repentance and rebuilding of character cannot be brought about by legisla-

tion or even parental order. An act of supernatural intervention is necessary. Only a revelation of God can meet the need. In the instance of Jacob, Bethel was a requirement. Here he met God. The revival followed.

Jacob prepared his family to seek and honor God, so far as his own authority extended. The head of every family should see that God is honored in his own household. He has a right to prohibit irreverence and immorality under the shelter of his roof. He has a responsibility to lead in spiritual instruction and family prayers. The influence of a godly father can scarcely be estimated.

It is also true that the influence of profane, drinking parents is to be observed in juvenile courts and prisons. Teen-age delinquents are too often the products of parental delinquency. The moral problems which overwhelm us, may properly be laid at the door of parents for solution.

Family altars are needed today. This seems old-fashioned, but it reflects the principle upon which America's secure home life, of the past, was built. And no nation is stronger than its homes.

(3) The Key Fact is that Every Christian Has His "Bethel."

Jacob's first meeting with God at Bethel, resulted in such blessing that he marked the spot with a cairn of stones. Later, directed to return to Bethel, he knew his way back to the place. Viewing once more the scene of his striking spiritual experience, there was a flood of precious memories . . . and, in all probability, disturbed movings of conscience—realizing how far he had strayed from the side of God.

Every spiritually-minded child of God can recall the times and places where he has experienced the presence of God in special ways. He can point back to Bethels. These memories serve as anchors for his faith in time of trouble and discouragement.

To return to the hallowed spot, is an occasion for soul-searching and spiritual examination. Whether or not the geographical journey can be made, it is well to recall altar vows . . . remember the state of grace we have enjoyed in the past, and compare it with the present.

LESSON NUMBER 4

July 9, 1950

MOSES, STATESMAN AND REVELATOR

Exodus 19:16-25; 35:4, 5, 21

MEMORY TEXT: "Ye are manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." II Corinthians 3:3.

(1) The Key Word of the Lesson is "Sinai."

In the central portion of the peninsula, formed by the Gulf of Suez and the Gulf of Arabia, stands a lofty and desolate peak called Sinai in Scripture. Naked, splintered peaks of dark red granite, rise on either side.

The region presents a wild and fearfully bare aspect, adding to Sinai's appearance of majesty and desolation. Against this backdrop of rugged splendor, the Lord spoke the Ten Commandments into existence through Moses.

In all Scripture there is no person, except the Son of God, in whose personality the supernatural became as evident as Moses. Miraculous preservation marked his life as an infant. Divine providence gave him the advantage of Egyptian learning and culture. From his birth, to the day when he ascended the slopes of Sinai, the supernatural was constantly manifested.

Within three months after the miraculous crossing of the Red Sea, he organized a camp in the desert, "before the mount." Neither of the names "Sinai" or "Horeb" are known to Arabs today, but tradition says that the stern peak called Jebel Musa, corresponds to the Sinai of Scripture. The face of Jebel Musa rises like a steep wall, truly a "mount that might be touched."

Bible students regard the two most important events recorded in Scripture, as being the death and resurrection of Jesus Christ, and the receiving of the Ten Commandments. Out of the silence, God has spoken and revealed Himself to man.

The tablets on which the Commandments were written have long since been lost, but the Word contains an infallible record of that revelation. The entire Bible is, in a sense, a commentary on the Decalogue. The resurrection life of Christ imparted through the New Birth, makes the Ten Commandments livable, in the daily conduct of the believer.

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This moral code thundered forth from Sinai, over 35 centuries ago, has had a strange survival through the vicissitudes of the ages. It became the foundation of civilization. It has placed restraints upon sinful human nature, to keep the race from destroying itself.

Modernists, who believe that civilization and moral progress have resulted from evolution, must reckon with the validity of this written record, which proclaims the moral law to be the result of divine revelation.

Three thousand years after the revelation given to Moses on Sinai, a discovery was made, confirming all that Scripture claimed. In 1859 the German scholar Tischendorf was visiting the monastery of St. Catherine at the base of Mount Sinai, in search of old manuscripts. He was startled to find priceless documents on vellum, being used for lighting convent lamps.

As he was leaving, a monk gave him a manuscript of the Septuagint—the Greek translation of the Old Testament. When Tischendorf opened the package, he discovered to his amazement, that it contained also a manuscript of the Greek New Testament.

This became the famous *Codex Sinaiticus*, dating from the middle of the fourth century A. D., the nearest approach that Biblical scholarship has to the originals. It is valued at half a million dollars, and now reposes in the British Museum of London.

(2) The Key Verse is Exodus 35:21.

"And they came . . . every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle."

During forty days and nights on the mount, Moses was given instructions for building the tabernacle. He brought the pattern from the mount, back with him to the valley. This is something for Christians to remember. We should carry our mountain top experience with us, when called upon to pass through a valley.

When the tabernacle building program was ready to go into operation, God ordained the free-will offering plan as the means of securing necessary materials. The needs were made known

and the people responded "from the heart," as they were able. Everybody gave something.

Vastly more than physical material goes into such a structure. The hearts of concentrated contributors are forever a part of the undertaking.

(3) The Key Fact is that the Law Becomes Engraved Upon the Heart-Tablets of Christian Believers.

Paul describes the Law of Moses as a mirror in which people could see, compare and measure their conduct, in contrast with standards of righteousness. He also spoke of it as a schoolmaster for disciplinary purposes.

But the Apostle went further . . . and explained that, by the experience of grace, the Law becomes engraved in the hearts of believers. This means that through spiritual regeneration, innermost motives are purified.

Since men live from the *inner* toward the *outer*, the condition of the heart determines external conduct. Christians live exemplary lives, because they possess God's written Word, and incarnate Word, in their hearts. "Not in tablets of stone, but in the fleshy tablets of the heart."

THE FOUNDING FATHERS AND DRINK

By Ernest Gordon

THERE are various Americas in our America—about some, the less said the better.

There is also an ideal America, the America of the New England settlement, of the Founding Fathers, of the epic battle against slavery, the America which built the public school system and early covered the land with colleges, which has been a torch of hope to the nations of the earth.

This ideal America is now engaged in a life and death struggle with drink and it is worthwhile, therefore, and timely, to note where the historical leaders of ideal America have in the past stood towards this emancipating movement.

From Washington himself it had little support. In his day it had not, in fact, begun. The times were not ripe; alcohol habits and alcohol superstitions were too deeply rooted.

He was well aware of the social injuries trailing drink. In 1789, he de-

nounced it as "the source of all evil and the ruin of half the workmen in the country."

In his early military career, he described with anger "the great nuisance the number of tippling houses in Winchester are to the soldiers. In spite of the utmost care and vigilance these are, as long as their pay holds out, drunk and unfit for service." So he whipped them when in this condition and wrote to the governor of the colony complaining of "the villainous behavior" of the drinkshops. He also prohibited selling drink to Indians.

Of drink, President Jefferson wrote, "The ardent wines I do not drink, nor do I use ardent spirits in any form." Even his wine he watered. He insisted that "nothing had corrupted the legislation of the country more than the use of intoxicating drink. If he were to commence again his presidential career, he would make it one of the conditions on which he would nominate anyone to

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office, that at least as long as a man continued in office, he should abstain from intoxicating liquors wholly."

In his new "Life of Jefferson," Mr. Padover says regarding the author of the Declaration of Independence, "He was always an enemy of hard liquor, believing it to be an enemy of health and society. 'I have seen the loathesome and fatal effects of whiskey, destroying the fortune, the bodies, the minds, and morals of our citizens,' he wrote to F. H. Crawford in 1818."

In various passages in volume eight of his writings, Jefferson denounced the "ruinous" effects of drink on the Indians. "It has weakened their bodies, enervated their minds, exposed them to hunger, cold, nakedness and poverty, kept them in perpetual broil and reduced their population. I do not wonder then, brothers, at your censures, not only on your own people who have voluntarily gone into these fatal habits, but on all the nations of white people who have supplied their calls for this article. But these nations have done to you only what they do among themselves."

President Jackson continued what Presidents Washington and Jefferson began by not only passing a law prohibiting sale of drink to Indians but by putting teeth in it, instructing Indian agents summarily to seize and destroy all such liquor introduced for sale into Indian territory.

The legislative defense against whiskey, which Jefferson advocated for the nation, was high taxation: "The pros-

tration of body and mind, which the cheapness of this liquor is spreading through the mass of our citizens, now calls the attention of the legislators . . . The drunkard, as much as the maniac, requires restrictive measures to save him from the fatal infatuation under which he is destroying his health, his morals, his family and his usefulness. One powerful obstacle to his ruinous self-indulgence would be a price beyond his competence."

President John Adams also favored prohibitive taxes on spirituous liquors. He frequently pointed out the political menace of the drinkshops.

While recognizing the immensity of the evil and striving against it, he finally became discouraged. Writing to Benjamin Rush at the close of his life, he said:

"Fifty-three years ago I was fired with a zeal amounting to enthusiasm against ardent spirits (rum), the multiplication of taverns, retailers, dramshops, and tippling houses. Grieved to the heart to see the number of thieves, idlers, sots, and consumptive patients made for the use of physicians in these infamous seminaries, I applied to the Court of Sessions, procured a committee of inspection and inquiry, reduced the number of licensed houses, etc. But I only acquired the reputation of a hypocrite and an ambitious demagogue. The number of licensed houses was soon reinstated and remain to this day as deplorable as ever. You may as well preach to Indians against rum as to our people."

Benjamin Franklin, shrewdest of Founding Fathers, expressed in his Autobiography his extreme contempt

for beer drinkers. He was describing fifty fellow workmen of his journeyman days with whom he set type in a London printing shop. "They were great guzzlers of beer . . . I thought it a detestable custom. Each had four to five shillings to pay out of his wages every Saturday night for that muddling liquor, an expense I was free from. And thus these poor wretches kept themselves always under, sotting with beer."

President Madison, the real author of the American Constitution, was the first signer of The Presidential Declaration which read as follows:

"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits as a drink is not only needless but harmful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that, should the citizens of the United States, and especially all young men, discontinue entirely the use of it, they would not only promote their own personal benefit but the good of the country and the world."

Madison led off and a succession of Presidents followed, down the century, including John Quincy Adams, Andrew Jackson, Martin Van Buren, Pierce, Tyler, Taylor, Polk, Fillmore, Buchanan, Abraham Lincoln and Andrew Johnson.

When the original Declaration was presented to Mr. Madison for signature, he at first hesitated, but after deliberating some time, said: "I will sign it. I believe the doctrine true." General Andrew Jackson, next called upon, read it, at once seized his pen and signed, handing it back with a rapid motion of his hand and remarking, "There! Take it! I sign it with all my heart! It is true and I wish you good speed in this noble enterprise."

Within six months and twenty-three days after the signing of the Declaration of Independence, the American Congress adopted the following resolution:

"Resolved, That it be recommended to the several legislatures of the United States immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling, by which the most extensive evils are likely to be derived if not quickly prevented."

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